

SPIRITUS EST

Vicarius Christi in terra.

The poore mans Garden:
Wherein are flowers of the
Scriptures, and Doctours, very neces-
sarie and profitable for the simple
ignorant people to
reade.

*Truly collected, & diligently ge-
thered together, by Iohn Northbrook,
Minister & Preacher of the worde of
God. And now newly corrected, and
augmented by the former
Author.*

Cantic. 2. 12.

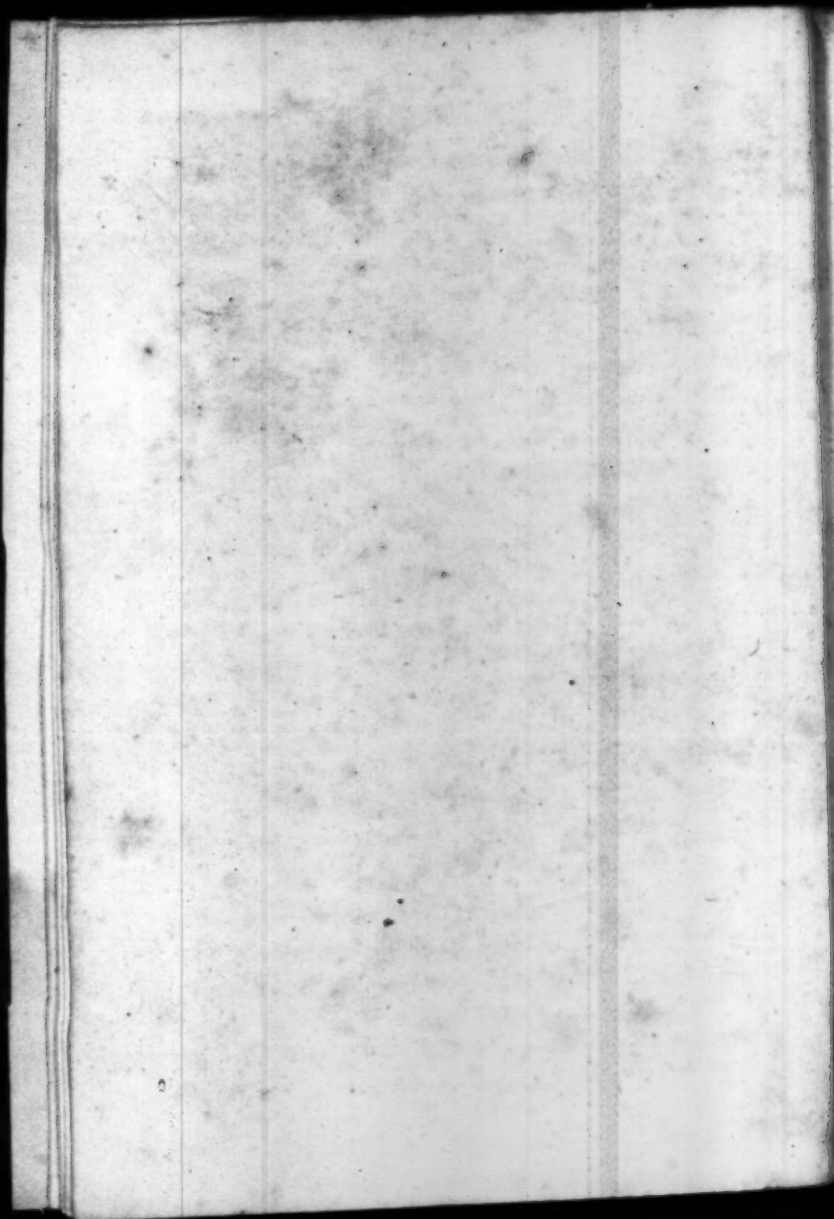
The flowers appeare in the earth, the
time of the singing of the Birdes
is come, & the voyce of the Tur-
tle is heard in our Land.

Of Seene and allowed.

At London.

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✠ To the Right reuerend Father in
God, VVilliam, by the mercifull provi-
dence of God, through Iesus Christ, Bishoppe of
Excester, Iohn Northbrooke, *wisheth all health and*
godlinesse long to continue, with the increase of vertue,
and zeale in Religion.

C Onsidering with my selfe (right reuerend fa-
ther in God) the dangerous practises of the
Papist, in these our daies; who are euer rea-
dier to put men in doubt, then to establish
them in the true Christian faith: more to bring the
to desperation, then to true consolation by fayth
in Christ, more diligent to moue them to beleue
in man then in G O D, Antechrist then Christ, the
Pope then the Scripture, to trust to our owne wor-
kes, then his meritts, the making sacrifice, the Chri-
stes oblation, Popish pardons, then free forgiveness
in Christ: to honour a wafer cake, for Christ, gy-
uing to the creature, that is due vnto the Creator;
making more of Sacraments, then the nature of sa-
craments require: not vsing them, but abusing the,
not referring nor applying the, but adoring them;
turning religion into superstition, faith into opini-
on, and the true seruing of G O D, into Idolatry:
hauing vnder the visor of their vowed chastitie, a-
dultery, vnder the cloake of professed povertie, all
the goods of the temporalitie: vnder the title of be-

The Epistle.

ing dead vnto the word, they ruled the world: vnder the keyes to hange vnder theyr gyrdle, they brought all Estates into the gulfe of ignorance, whereout come all heresies and errors (sayth Saint Augustine.) And yet as S. Paule saith: *Habentia speciem pietatis, sed vim eius abnegantes*: VVherby they may abuse the simple peoples iudgements, that they in no wise may knowe or vnderstande (through their hypocrisie) Gods holie word, which lightneth our feete, staith our goings, ordereth our mindes, gouerneth our bodies, directeth all our workes and affayres, teaching vs what we ought to doe, & what we ought not to doe: without which word, neyther King can raigue, Lord nor Magistrate rule, nor subiect truly obey, as they ought to doe, nor yet order well those thinges that are committed to their charge. And for that the simple ignorant people are carried so easilie away with the onelie sound & voyce of the Papists, by the names of the auncient Fathers and Doctores, from the true Religion of Christ Iesus, made me to enterprise and take in hand (although of all others most vnmeet) this rude and simple worke: and the rather, for that those that daily cry out, that this Religion is a new Religion, which was neuer allowed by the holy and Canonically Scriptures, Fathers, and Counsels, that we now preach and maintaine in these our dayes.

Whose

Dedicatorie.

Whose mouths to stop, and stay they crying out (if it may be) I haue heere gathered (reuerend Father) together certaine places of holie Scriptures, Fathers, and Counsels, (as concerning the principall points of Religion) wherein the simple & ignorant, may plainly and clearely see, as it were in a Glasse, what side holdeth of Christ most true, who preacheth Christ most faithfully, whose Religion is best allowed by the Scriptures, confirmed by the Martyrs, maintained and taught in the Fathers, the Papists, or the Protestants: wherein they shall easilie perceiue and vnderstand, that our Religion is the olde, true, and Catholique Religion: And that the Papists religion (which our late Louanists and Hardonians so stoutly maintaine) is but a newe vpstart and deuised religion, (cleane contrarie, and against the word of God, godly Fathers, and good Counsels,) by certaine whoremasters, Coniurers, Sorcerers, Traytors, Bastards, and Sodomites, Popes of Rome, with others. And although it is to be lamented, to see the corrupt nature of man, who is giuen not to beleue in Christ, without the authoritie and witnesse of man, (who may rather therefore be called Patrologie, the Theologie,) yet for that God hath giuen such light vnto men, to be as witnessers of his trueth, I haue heere put down, first the Scriptures, the number of euery

The Epistle.

verse, and then followeth the consent of the Fathers, Counsels, yea, even the Papists own Docters, decrees, and sentences, even to the very lowest degrees of the Popes Champions, Maister D. Harding, whereby all men may see, that Balaams asses of Rome, speake truth many times, although against theyr willes.

There are in deede many notable learned men, (as your Lordship well knoweth) which haue gathered certaine books of common places in the Latine tongue, but that is to the ignorant that vnderstand it not, as the kernell within the shell to a little weake chyld. Wherefore I haue my earnest request, made by certaine of my friends (whō well I could not denie) taken this labour in hande, onelie for Gods honour & glories sake, and helping forward of my poore Brethren, and Countymen, to the knowledge of Gods truth in Religion, that haue bene, and daily are abused by the Papists, with the names and tytles of Fathers & Councillors, to minister them weapons out of the Scriptures & Doctours, wherewith they may beate downe theyr enemies, when soeuer they shall seeme to open theyr mouth against Gods true Religion, now set forth and taught of all the godly Bishops and Teachers. In this worke, (reuerend Father) I haue not corrupted the Doctours words willingly, but simplie and

Dedicatorie.

and plainly set them down, as I reade and finde the
in theyr one Bookes, rather shewing my selfe
homelie and plaine, according to my skill, then by
ouermuch finenesse aboute my reach, to dissent fro
the minde of the Scriptures and Fathers.

Nowe, what thinges shoulde I deuise to please
your Lordshippe better, and that which agreeth so
well with your estate and calling, to bee a Father so
Christ his Church, then the manifestation of the
holy Scriptures and Fathers, which fully allow and
maintaine the Religion nowe sette forth, which al-
waies (as I haue vnderstood) you haue sought: and
of all true professors therefore, you haue beene a lo-
uer and defender. Therefore I doe here present &
dedicate this simple worke of, *The poore mans Gar-
den*, vnto your Lordship, taking your name for a
patrone and defender, against the biting furies of
spuffing detractors, and momish affections of hy-
ting *Zoylus* persons, and hereticall papists, who dai-
lie doe annie all good and godly dooings, and ex-
ercises. And also to declare my hartie good will to-
warde you, and the naturall loue I beare to my na-
tiue Countrey men of Deuonshire. Most humble
beseeching your Lordship therefore, to take thys
poore and small rude labour of mine in good part,
and accept my good meaning heerein, which ten-
deth to the onely glorie of God, aduancement of
his

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his kingdome, profite of my sayd Countrymen; & to the ouerthrow of all Gods enemies the papistes, which haue kept the people in darknesse palpable, in horrors infinite, and in feare miserable, beseeching the Lord God, that if the greatnesse of his feare will not incite them, yet the hope of saluation may allure them from theyr wickednesse, to his glory, and theyr owne saluation, through Iesus Christ. And that in the meane time, your Lordships, with all other godly Preachers and Teachers, may reprove sinne and poperie sharplie, preach Christ sweetely, impugne errors pithily, and perswade to good life earnestly. Thus I leaue any further troubling you with my rude and homely stile, & phrase of writing, beseeching God to blesse, keepe, and maintaine you in his feare: enriching you with all good blessings: and alwayes governing you in all your affayres and doings, by his holy spirit vnto the ende, and in the ende.

Your Worships to vse in
the Lord, Iohn Northbrooke,
Preacher.

To the Christian Reader, grace, peace,
and health in Christ.



Od in the beginning, when hee
created the earth, gaue vertue to the
same, to bring forth euery hearbe of
the Field, that hee might beare seede
in himselfe, after his own kinde, with
out gardening, digging, sowing, pla-
ting, weeding, or any other trauaile of man. But after
that man had transgressed, the earth received the curse
due to mans offence, that is, to bring forth thornes, and
thyllles: and as man was defiled, & could yeeld forth
no good fruite, except hee were guided by Gods spi-
rite, & the seede of Gods word sowed into him, which
by the influence of the same spirit, might bud out the
leaves, stalkes, and blossomes of grace, which ripeth
in tyme of it selfe: so the earth remained to no man
as a thing tyllable, out of the which by continuall e-
radication of weedes, and by digging and deluding the
ground, planting & sowing of good & commodious
hearbe and frutes, hee might receiue vnto himselfe by
continuall trauaile and labour in the sweate of his face,
thinges necessarie for his comfort and bodily sustenta-
tion. Hence groweth it also, that nowe vnto this day,
men, the terrestriall heyres of Adam, digge, delue,
plowe, hedge, ditch, eare, sowe, thresh, cull, weede,
plant, sette, graft, proye and such like: vpon the face
of this trauilesome ground, in the which as the Pre-
cher sayth, when man hath laboured what hee may,
*Quid utilitatis est homini, de vniuerso labore suo, quo
laborat sub sole?* What profite hath a man more of all
his labours wherewith he wearieth himselfe vnder the
Sun, but sorrow and care: and nothing without paines
and griefe.

Also

Also, (as Euripides sayth,) If thou which art borne
mortal, doe thinke thy selfe to liue without labours
and vnquietnesse, thou art a foole. And what couide
of a Pagan be, I pray you, more wisely spoken, or di-
uinely? The plowman reaperth not till he haue daun-
ced after the plowshare, holding fast the handle, po-
ching in the mire vpon the calke of the pegge, he filles
not his hands with the eares till hee haue parched and
well knode them, with sustaining the better blowes
of the parching hayle, beating with byting showers
and frost, by vehemens of the Northeast winde. He
fills not his belly with bread, before he haue well wet
his backe with snow and rayne. No man drinks wine
before the grapes bee planted, no man eateth pure
fruite, before hee haue grafted. The Merchaunt re-
ceiues not his gaine without great feares, perills, and
adventures by sea, by land, by night and day, & that
not without many vnkowne and great losses. No
man hath the pleasure of a wholesome Garden, with-
out great labour to obtaine good seedes, great dili-
gence in sowing and sowing, and no lesse lere traile
in weeding the ground, so that finally wee may here
conclude of mans estate vpon this earth, *Omnis com-
moditas sua fert incommodita secum*. That is, Euerie
commoditie, bringeth discommodities with him: no
gaine without paine, no ioy without annoy, no honor
without labour, no meede without neede, wherein
man is yet daily taught to remember, that these are
badges, monuments, and memorialls of his fall, and
his sinne the cause of all these infirmities, which hee
was free from before his transgression.

Yet notwithstanding, all men are not so mindful of
their first fall, or else of their present labours, that ey-
ther they do bewaile their misery, or seeke to employ
their labours aright: For where the onely end of A-
dams

dams traualle is, that he may eate, that is, that he may gather comfort and releefe in his necessity : Many are so forgetfull of their miseries, that the study of theyr whole life, is employed to falsifie their vaine pleasure, and so mans life, which should be as a fruitfull Garden, is altogether becom a barren Wildernes, which at the least, although it be voyde of good frutes, yet it is full stuffed with baggage, briers, and brambles, and all ouergrowne with brakes, & most vnprofitable weedes. But God, whose wisdomme surpasseth mans foolishnes, hath provided a sufficient salue for euery sore, and remedy for mans vntowardnes, and knowing the nature of the disease, hath also planted simples of his grace, wherof he maketh medicines to heale the great sore of mans corruption. For as a good phisition is well grounded in the nature of hearbs and plants, wherof are made salues and remedies for the diseases of the body, and is neuer destitute eyther of a good Garden, well replenished with all manner wholsome hearbs, or els of a trusty lerned Apothicary, to provide the same : so God dooth neuer leaue his ordinary meanes vnoccupied and vnprovided, whereby the vicers and blaines of mans corrupt minde, may be cured and healed, which he practiseth by many and sundry meanes, and by many and sundry Instruments, as rightly making his gracious gyftes, to spring out of the well tyllod ground of his childrens mortified affections, as the earth doth daily bring forth all maner of hearbs, not onely to make great admiration, but also to his singular comfort : Which are of such operation & subtile vertue, that many cull them, & take great care to haue them growing in their Gardens, not only for their excellent and orient colours, fragrant, and odoriferous smells, which much repelleth the filthines of the ayre, and reniueth the dulled & distempered senses of man :

But

But also for the great benefit that men doe finde by the abundance of wholsome hearbes and flowers, in preserving of their bodilie health. For which end and purpose, I would wish that all Gardens were made, and not so much sumptuousnes bestowed in wast, onelie for the vaine delight of the eye, but also to the great encrease of much vaine expences and wasted money, whereby neither the bestowers thereof are the healthier, neither any profit or corporall vntie obtayned, except the seeing of the orderly growing of knots and borders. doe purge our diseases by the delights of the eye, and pleasure of the affection. I speake neither against any honorable or worshipfull mans pleasure of prosperitie, which is made for the increase and preservation of health, but against vaine and superfluous gardening. Gardens are wholsome, healthful, and commodious for two causes. First, for the ayres sake, for where many kinde of sweete hearbes grow together, there must of necessity be an excellent composition of the aire, wherby the senses of man are both holpen and releued. Secondly, for medicines sake, because of hearbs are made the most excellent medicines, salues, and emplaisters, for the expulsiue all manner diseases and infections of the bodie. But notwithstanding the comoditie be great, yet for the most part it is priuate, for commonly those that make faire Gardens, they do so enclose them with huge walls, and high pales, that wont haue the fruite of them, but themselves, & in the richer mens Gardens, the more sildom do poore men reape any pleasure by them.

But herein I must, as I haue good occasion, commend the labour of this spiritual Gardener, our deere and painfull brother, *John Northbrooke*, whose Garden is not only painfully purged & cleansed of all weeds, but well furnished with all manner of most excellent hearbs

herbs and flowers, that may serue to the comfort of the spirituall senses of the faithfull, and for the curing of all diseases of the mind, & conscience infected with the corruption, either of the soule black ayre of ignorance, or pestiferous sayings and decrees of false doctrine and heresie.

Which Spirituall Gardener, after that with great labour and study, he had brought about to finish, having taken great paines no doubt, in getting out of many Gardens, the most excellent Slips, Seeds, Plants, & after that he had brought to passe, that no good herbe was wanting that might any thing profite, or benefite such as are desirous of their soules health. Hee neither hath walled it about with great Bricke walls, or hedged it about with quicke thornes, neither paled it in, whereby it might seeme that he bestowed this cost for himselfe, and his paines onely for his owne commodity, as the maner of the world is to do, he hath frankly and freely, with all the commodities thereof, left it open to all manner of men: Nay, more then so, that he hath made it a common Garden, hee hath onely planted it, and giuen it to the poore, it is a common Garden for the poore, you may be bold to call it, *The poore mans Garden*, out of which notwithstanding, both rich and poore may gather and receive, not a poore, but a very fertile & rich commodity. And none shall haue occasion to walke in it, but he shal haue great cause to praise God, for the commodity that shal come to the faithfull, by the paine and trauaile of this godly and vigilant Pastour and Minister of Gods Church, *John Northbrooke*, whose soundnes of doctrine, modestie, integrity of life, and vpright conuersation shinemeth, not onely in his labour, to the example of all the rest of Gods Ministers, but is also very apparant in his manners, and whatsoever of partiality, purpose, or selfe affection,

affection, dooth, or shall goe about to say of main-
taine the contrary, others that should heare it, know-
ing our godlie Brother, and faythfull Minister of the
Church, *John Northbrooke*, (who is a man not un-
knowne, but by face well acquainted) shall and may
iustly accuse such of no smal iniury done to the church
and Ministers of Christ, especially in these perillous
times, where the good name of a faythfull Minister
(walke he neuer so vprightly) is not so easily preserved
and kept, as mischeuouously stolne & purloyned from
him by the enuious and spightfull Papistes and New-
ters, which are with Linxes eyes, and Tigers teeth, bent
against Gods truth and Ministers: one of whom ha-
uing once lost his good name, hardly it is that euer it
may or can generally be bought or purchased againe;
and that made *Isocrates* to say: Let it be more care
vnto thee, that thou maist leaue an honest report vnto
thy Children, then great riches, for riches be mor-
tall, but a good name is immortall, and through hurt-
ger goods may be gotten, but a good report is neuer
redemed with mony. Also riches fall to wicked men,
but the glory of a good name cannot happen, except
to passing good men onely: and surely, truly it is said
of him, for as the world nowe goeth, a man were bet-
ter not to liue, then to liue among the wicked scorne-
full, with an vnderferued infamie: but blessed be God
that the force of slander cannot so preuaile, that it can
utterly deface open knowne vertue, at the least, if the
Tiger bite, it cannot kill, as *Demosthenes* saith: Slan-
der a little while doth confirme the opinion of the hear-
ers, but in proesse of time, nothing is more feeble
then it is. But what (good Reader) and my deare bre-
thren and fellow Ministers, should I waite much time
in commendation of him, whose Christian conuersa-
tion doth not only commend it selfe, but doth inuoi-
dably

ably defend it selfe against the fiery Darts of slander :
I will let passe to speake any more of the person. I will
speake of his painefull traualle, godly zeale, and faith-
full affection to Gods Church, and for the helpe of the
memory of his fellow Ministers, doth shew, and plain-
ly set forth in this his most Christian and godly work,
so profitable to all, and vnprofitable to none that eue-
ry man shall finde great assistance in hauing it, and
much dammage in wanting it. For if I shall speake of
the worthinesse of it, it is so worthy as neuer any thing
in my iudgement, in our time, in our barbarous rude
tongue, of an English mans compiling, & of no greater
volume, well waying the richnes of the matter,
hath beene printed a worthier. This worke is not in-
vaine, called, *The poore mans Garden*, for it is a rich-
hed of all sweet flowers, that is a briefe collection &
uniforme consent of fragrant sweete smelling Scrip-
tures, and fruitfull agreement of the soundest iudge-
ment of the Doctours, which haue on the Scriptures
builded long agoe their faith and true Religion, now
gathered together for the profite of the ignorant and
doubtfull, and for the confirmation of such as doe be-
leeue, and are perswaded in the truth. The sicke infec-
ted Papislicall conscience, reading this with iudgment
and charitable humility, shall no doubt feele the ope-
ration of the nature of truth, and present health appro-
ching. The Anabaptist, the Pelagian, and the Arian
hither resorting, may gather amongst these leaues, me-
dicines of health. God graunt them not to despise it,
for they are diseased to euermore deare, except speed-
ly repentance and confession of the truth. All such as
are infected with any false opinion, heere may be hea-
led, and no doubt it is not hurtfull, even to the who-
lest, that is, to the most sound & stablest in Faith. The
poore Plowman may, hauing this little book often to
study

Rudy upon, easily leame in the plaine mother tongue
not onely to giue a sound reason of his owne Faith
which as well pertained to the Carter and Plowman
as to the Doctour & Batchiler of Diuinitie, but here
out he may also atme him selfe with truth, that all
subtill Sophistry of the diuine and Sorbonists Papes
shall neither make him doubt, or bee offended at
truth. Finally, nose that loueth Iesus Christ, the Sonne
and surest poynts of his doctrine: namely, of Faith
the Gospell, but he will be farr in loue with this Ge-
den: But about all, my brethren of the Ministry,
whom God hath not giuen the gift of tongues, it
is to you no small benefite for whose sake chiefly
Author hath taken this paine. God grant that no
advantage may come to euery member of the church
of God by the same (gentle Reader) then the pre-
work is selfe dooth shewe, was sought and desired
the Writer, which may yet encourage him to
more paines, and stirre vp all the rest of able Min-
to set forth their Talents, to encrease, for the profit
the Church of Christ, as he hath done. The Har-
is great, God send painfull labourers into the field
their labours diligently employed. God giue enow
that it may fructifie in his faithfull peoples hearts,
yeeld forth fruite mightily; that on euery part
may be glorified with his heavenly Father, & the
Ghost, world without end. Amen.

Thine in the Lord Iesu,

Thomas Knell.



Chap. 1.

* Of Predestination and
Reprobation.

Will harden Pharaos
hart, & multiply my mi-
racles and wonders in
the Land of Egypt.

Exo. 7, 2, 3

I will shew mercie, to
whom I will shew mer-
cie: and I wil haue com-

Chs. 33, 19

passion, on whome I wil haue compassion.

Psal, 33, 13,

Blessed is that Nation, whose God is
the Lorde: euen the people that hee hath
chosen for his inheritance.

Blessed is hee whom thou chusest, and
causest to come to thee: hee shall dwell in
thy Courts. &c.

Psal, 65, 4.

He sheweth his worde vnto Iacob: his
statutes and his iudgements vnto Israel.

Psal, 147, 19

He hath not dealt so with euery Nation:
neither haue they known his iudgements.

verse, 20.

I haue taken thee from the ends of the
earth, & said vnto thee. Thou art my ser-
uant: I haue chosen thee, and not cast thee
away.

Esa. 44, 9.

The Lord hath made all thinges for his
owne

Prou, 16, 1.

Of Predestination

phone sake : yea, euen the wicked for the day of euill.

Jerem, 1, 5,

Beholde, before I fourmed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee: and ordained thee to bee a Prophet vnto the Nations.

2, Eld. 5, 23,

And I saide, O Lord, Lord : of enerie Forrest of the earth, and of all the Trees thereof thou hast chosen thee one onelie Vineyard.

verse, 24.

And of all the endes of the worlde, thou hast chosen thee one Pitte : and of all the flowers of the ground, thou hast chosen thee one Lillie.

verse, 25,

And of all the deapthes of the Sea, thou hast filled thee one Riuer : and of all builded Citties, thou hast sanctified Sion vnto thy selfe.

verse, 26.

And of all the Fowles that are created, thou hast named thee one Dowe : and of all the Cattel that are made, thou hast appointed thee one Sheepe.

verse, 27.

And among all the multitude of people, thou hast gotten thee one people, and vnto this people whō thou louest, thou gauest a Law that is proued of all.

2, Eld. 6, 1.

And he said vnto mee : In the beginning when the round world was made, and before
loze

and Reprobation.

fol. 2.

foze the borders of the world were set, and
before the windes blewe one against the
other.

Before the noyse of thunders sounded, verse, 2.
before the bright lightning did shine forth,
before the foundation of Paradise were
layde.

Before the sayre Flowers did appeare, verse, 3.
before the moueable powers were stabli-
shed, before the innumerable Armies of
Angels were gathered.

Before the heightes of the Ayre were verse, 4.
lifted vp, before the measures of the hea-
uens were named, before the chimnies in
Sion were hote.

Before the present peeres were sought verse, 5.
out, and before the affections of them that
moue sinne were turned away, and they
that haue layde vp the treasures of fayth
were sealed.

Then did I purpose these thinges, and verse, 6.
they were made by me alone, and by none
other: by me also they shall be ended, and
by none other.

And he saide vnto me: From Abraham verse, 8.
vnto Isaac, when Jacob and Esau were
borne of him, Jacobs hand helde first the
heele of Esau.

For Esau is the ende of this worlde, verse, 9.

Of Predestination,

and Iacob is the beginning of it that followeth.

verse, 10.

The hand of man is betwene the heele and the hand. Other thinges Elzas aske thou not.

Math, 7, 13.

Enter in at the strait gate: for it is the wide gate and broad way, that leadeth to destruction, and many there be which goe in thereat.

verse, 14.

Because the gate is strait, and the way narrow that leadeth vnto life: and fewe there be that finde it.

verse, 13.

And then I will professe to them, I neuer knewe you: depart from mee yee that worke iniquitie.

Chap. 10, 16

Many are called: but fewe are chosen.

Luke, 10, 20

In this reioyce not, that Opposites are subdued vnto you: but rather reioyce, because your names are written in the booke of life.

Math, 24, 22

But for the Elects sake, those daies shall be shortned.

Chap. 25, 34

Come ye blessed of my Father, inherit ye the kingdom prepared for you from the foundations of the world.

Ioh, 10, 16,

Yee beleeue not: for yee are not of my sheepe, as I said vnto you.

verse, 27.

My sheepe heare my voice, and I know them: and they follow me.

Am

and Reprobation.

fol. 3.

And I giue vnto them eternall life, and they shall neuer perrish: neither shall any plucke them out of my hand. verse, 18.

My Father that gaue them me is greater then all: and none is able to take them out of my Fathers hand. verse, 29.

Therefore they could not beleue, because that Elaias saith againe. Iohn. 12, 39

He hath blinded their eyes, and hardened theyr heart, that they should not see with their eyes, nor vnderstand with their hart, and should be conuerted, & I should heale them. verse, 40.

Ye haue not chosen me, but I haue chosen you, and ordeyned you, that ye go and bring forth, that your fruite remaine. Cha, 15, 16

I pray for the, I pray not for the world: but for them which thou hast giuen me, for they are thine. Cha, 17, 10

Those that thou gauest me, haue I kept and none of them is lost, but the Childe of Perdition, that the Scripture might be fulfilled. verse, 12,

And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were predestinated vnto eternall life, beleued. ACts, 13, 48,

Those which hee knewe before, hee also predestinated, to bee made like vnto the

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Image of his sonne: that hee might be the first borne among many brethren.

verse, 30.

Moreouer, whom he had Predestinated, them also he called: and whom he called, them also he iustified: and whom he iustified, them also he glorified.

Chap, 9, 31,

For ere the Chyldeyn were borne, and when they had done neither good nor euil, (that the purpose of God might remain) according to election, not by workes, but by him that calleth.

verse, 12.

It was said vnto her: the elder shal serue the younger.

verse, 13.

As it is written: I haue loued Iacob, and haue hated Esau.

verse, 14.

What shall we say then? Is there vnrighteousnesse with God? God forbid.

verse, 10.

O man, what art thou that pleadest against God? shall the thing formed, say to him that formed it: Why hast thou made me thus?

verse, 21,

Hath not the Potter power ouer y clay, to make of the same lumpe, one vessell to honour, and another to dishonour?

verse, 22,

What if God would shewe his wrath, and to make his power knowne: suffered with long patience, the vessels of wrath prepared to destruction.

verse, 23.

And that he might declare the riches of his

his glory, vpon the vessels of mercy, which he hath prepared vnto glory.

What then? Israel hath not obtained Chap. 11, 7
that he sought: but the election hath obtained it, and the rest haue been hardened.

As it is written, God hath giuen them verse, 8.
the spirit of slumber: eyes that they should not see: and eares y they should not heare vnto this day,

Let they? eyes bee darkened, that they verse, 10.
see not: and bowe downe they? backes alwaies.

Wee speake the wisdom of God in a misterie: euen the hye wisdom which 1, Cor, 1, 7,
GOD hath determined before the world vnto glory.

Hee hath chosen vs in him, before the Ephe, 1, 4.
foundation of the World: that we should be holie and without blame, before him in loue.

Who hath predestinated vs to bee adopted through Iesus Christ vnto himselfe: verse, 5.
according to the good pleasure of his will.

In whom also we are chosen, when wee were predestinate: according to the purpose of him, which worketh all things after verse, 11,
the counsaile of his owne will,

Wee are his workmanship created in Chap. 11, 7.
Christ Iesus vnto good workes: which

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God hath ordayned, that we should walke in them.

1, Tim, 1, 9. **Who** hath saued vs, and called vs with an holy calling, not according to our works, but according to his own purpose and grace, which was giuen to vs through Iesus Christ, before the world was,

Chap, 1, 19. **The** foundation of God remaineth sure and hath this seale: the lord knoweth who are his, & let euery one that calleth on the name of Christ, depart from iniquitie.

verse, 10. **Notwithstanding,** in a great house are not onely vessels of Gold and Silver, but also Wood, and of Earth, some for honoz, and some for dishonour.

1, Pet, 1, 2. **Elect** according to the foreknowledge of God the Father, vnto sanctification of the spirit, through obedience & sprinkling of the blood of Iesu Christ: grace and peace be multiplied.

Chap, 1, 8. **A** stone to stumble at, and a rocke of offence, euen to them which stumble at the Word being disobedient: vnto the which thing they were ordained.

2, Pet, 1, 10. **Wherefore** Brethren, giue rather diligence, to make your calling and election sure: for if ye doe these things, ye shal neuer fall.

3, Ioh, 1, 19. **They** went from vs, but they were not of

vs, for if they had bin of vs, they would haue continued with vs: but this cometh to passe, that it might appeare that they are not of vs.

All that dwell vpon the earth, shall worship him (meaning y^e beast) whose names *Reue, 13. 8,* are not written in the booke of the Lamb, which was slaine from the beginning of the world.

The consent of the Fathers and
Doctours.

Those whom he fore-knew and predestinated to bee made to the Image of the sonnes of God, evidently and manifestly appeareth, that those which God knewe before, should be such as he would confirme himselfe in Christ his passions, those shall bee confirmed and made like to the Image of his glory, that he hath predestinated.

*Orig. in his
first booke
vpon the
R. maines.*

If Esau and Jacob, which was not yet borne, nor had doone good nor euill, that they might deserue, or else offend GOD, that their Election and Reprobation was not in respect of their deservings, but that the will of the chooser and refuser might bee manifested and shewed: What shall we

*Hierome in
the 10. que.
to Hebraea.
the 4. sent.*

Of Predestination;

we say therefore, is God vnrighteous, according to þe example in þe which hee spake to Moyses, I will haue mercy on whom I will haue mercy. Sith it is thus, as hee saith, we must grant that God doth whatsoeuer he will: And without any merites and workes, hee doth eyther predestinate and elect, or els condemne some. Therefore it is not in the will of a runner, but in the mercy of God. But specially in that same Scripture, that is, where the same God speaketh to Pharaos, for this purpose haue I stirred thee vp, that I may declare my power vpon thee, and that my name may be shewed in all the earth.

Sith it is thus, that for his owne sake, he shewed mercie vnto Israell, and hardened Pharaos, therefore in vaine doth he seeke the cause, why hee dooth not make vs good: or why hee dooth make vs euill, when it is in his owne power and will, without good or ill workes, eyther to chosse or elect any, especially, when this fraile weakenesse of our wills can not resist it. The heate of the Sun, is one, and yet by his power he sustaineth and hardeneth, looseth and bindeth some things: it melteth ware, it hardeneth the clay, and yet the heate is not diuers in nature: So
is

to after the
multitudes
of the Sunne.

is the goodnes and mercie of God. The vessels of wrath which are apt to death & destruction (that is) the people of Israell he doth harden: and the vessels of mercie which he hath prepared to glory, he dooth call them (that is) vs.

^a They which do assigne, attribute, and ascribe the Election of God unto the merits of men, are wiser then it behoueth.

^a Ambrose in his first booke, 11. chap. of the calling of the Gentiles.

^b All those of the which we now speake, before their use of vnderstanding, before their free will, the regenerate passeth to a life, and others not regenerate passeth to destruction.

^b In the 9. chap. of the same booke, c In the 2.

^c It is a thing to bee wondered at, or rather that we should be astonished at, that Election dooth adopt such, as abdication or reiection dooth reproboue.

booke and 7. chapters

^d This onely difference is betweene grace, and predestination: Predestination is a preparation to grace, but grace is the very gift it selfe. Therefore, this that hee sayth not of workes, least any man should boast him selfe, for wee are his workemanshippe created in Christ Iesu unto good workes, is grace: but that, that followeth, which God prepared before hand, that wee should walke in them, is Predestination, which can not bee with-

^d August. in 10 booke of the Predestination of Saints.

out

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out a fore-knowledge, although the fore-knowledge may bee without Predestination, for by Predestination God knew before hande the thinges that hee himselſe would doe.

Wherefore the Predestination of God, (which is to our benefite and comfort) is (as I ſayde) the preparation aforehand to Grace, but Grace is the effect of the ſame Predestination. This promiſe was not grounded vpon the power of mans will, but vpon the Predestination of **G O D**: for hee promiſed not that what men, but that which hee himſelſe ſhould bring to paſſe.

In the 17.
Chap. of the
ſame booke.

This is the immouable truth of Predestination and grace. For what meaneth that the Apoſtle ſaith. As hee choſe vs in him before the world was made: Certainly, if this be therfore ſpoken, becauſe God knew aforehand that they would beleue, the Son ſpeaketh againſt this foreknowledge, ſaying: You haue not choſen mee, but I haue choſen you.

Saieing that **G O D** did rather know aforehand this, that they ſhould chooſe him, that they might deſerue to be choſen of him. They are therefore choſen before the world was made, in that Predestination,

tion, in the which God knewe afore hand his owne woorkes that were to come: But they are chosen from the worlde by that calling, by the which God hath fulfilled that which he did Predestinate: For whom hee hath Predestinate, them hath hee called, that is to say: with that calling, that is, according to purpose, he hath not then called any other, but those whom hee hath Predestinate, them hath he also called: Neither hath he iustified any other, but them whom hee also called, them hath hee also iustified: Neither hath he glorified any other, but them whom hee hath Predestinate, called, iustified, them hath he also glorified, with that end which hath no end.

God then hath chosen the faithfull: but that they might be made faithfull. The Apostle James saith: Hath not God chosen the poore in this world, rich in sayth, and heires of the kingdome, which God hath promised to them that belecue him?

By Election therefore, he maketh both rich in faith, and heires of the kingdome. Who I pray you hearing the Lorde, saying: Pou haue not chosen me, but I haue chosen you: dare he so bold as to say, that men are chosen through beleefe: whereas rather

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rather they are chosen, that they may beleeue, least that they should be founde to haue chosen Christ first, contrary to the sentence of the trueth, vnto whom Christ sayth: You haue not chosen mee, but I haue chosen you.

*In his booke
of the good-
mes of perse-
uerance, and
8. Chap.*

Wherefore, of two Infants, that are both fast wrapped together in the bandes of originall sinne, why is this taken, and he forsaken? And of two vngodly persons, that bee nowpe of age, and discretion, why is this called after such a manner, that hee may followe the Caller, but the other is not called at all, or at the least wise is not called after such a sort, that he may followe the caller: the iudgments of God are vnsearchable.

Notwithstanding, this ought to be most certaine to the faithfull, that the one is of the number of the Predestinate, but the other is not: For if they had been of vs, (sayth one of the Predestinate, which out of the Lords breast did sucke this secrete) they had undoubtedly continued with vs. What meaneth this I pray you, they were not of vs, for if they had bene of vs, they had certainly continued with vs? Were they not both created of God: both bozne in Adam: both made of the earth,
and

and of him which saide: I haue made all breath: Did they not both receiue soules of one, and the selfe same nature: Last of al, were they not both called, and followed the caller, both of vngodly, iustified, and both remued by the Fountaine of Regeneration: But if he (which certainly knew what he sayd) should heare this, he might answer and say: These are true, and according to all these thinges they were of vs: Neuerthelesse, by a certaine other difference they were not of vs, for if they had bene of vs, they should vndoubtedly haue continued with vs. But in conclusion, what is this difference?

Gods bookes are open, let vs not turne away our face, the diuine Scripture doth cry, let vs therfore giue eare: They were not of them, because they were not called according to purpose: they were not elect in Christ, before the making of the world: they were not made heyes through him: they were not Predestinate according to the purpose of him that worketh all things.

But they say, that the definition and determination of Predestination is contrary to profitable preaching, as though it had hindered the preaching of the Apostle.

*In the 14.
Chap of the
same booke.*

Did

Of Predestination

Did not that teacher of the Gentiles, in faith & truth, many times commend Predestination, and nevertheless, ceased not to preach the word of God? because hee said. It is God that worketh in vs, both to will and worke, euen of good will.

*In the 16.
chap. of the
same booke.*

Shall wee not speake, that which wee are able to speake, by the auctoritie of the Scriptures? For we are afraid, forsooth least (if we should speake) that he would be offended, which cannot away with the truth: And are wee not afraid least by holding our peace, hee should be deceived with fallshoode, which cannot understande the truth? For either must predestination be preached after such manner as the holy Scripture dooth teach it, that the giftes and calling of God in the Predestinate, be such, that it cannot repent him of them: or else wee must confesse that the grace of God is giuen according to our merittes, according to the opinion and heresie of the Pelagians.

*In the 17.
chap. of the
same booke.*

This is certainly to predestinate, and none other thing, but onely to ordaine in his owne fore-knowledge (which can neither be changed nor deceaued) his owne works that are to come.

By the preaching of Predestination, he

is not onelie not hindered frō his worke,
but also is thus farre furthered, that when
he doth glōry, he might glōry in the Lord.
I leaue it rather to be iudged of themsel-
ues, that they may perceiue what manner
a thing that is, wherein they haue per-
swaded themselves, that by preaching of
P̄destination, the people are rather
brought into desperation, then exhorted to
liue godlie. This is euen as much to say,
as if they should say, that a man must then
despayre of his saluation, when hee hath
learned to put his hope, not in himselfe,
but in God, when as yet the P̄phet cry-
eth: Cursed is euery one that putteth his
trust in man.

It is therefore a poynt of too great con-
tention, either to gainsay P̄destination,
or to doubt of the same.

*In the 21.
chap. of the
same booke.*

I pray you, if after the hearing of this
Doctrine, many be turned vnto slothful-
nes and negligency, and being ready from
labour and lust, doe followe theyr owne
concupiscence: shoulde it bee therefore
thought that, that were false, which was
spoken of the foreknowledge of G O D:
Shall not they be good (how vngodly so-
euer they liue) which god knew aforehand
shoulde be good? But if he knew the afore-

*In the 15.
chap. of the
same booke.*

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hard to be euill, shal they not be euill, how
godly soeuer they seeme now to be?

There was one in our Monastrie, which
being rebuked of the Brethren, because he
did certaine thinges that ought not to bee
done, and omitted certaine thinges, which
he should haue done, made answer & saide
Whatsoeuer I am now, I shall be such a
one as God knew aforehand that I shold
be. Which undoubtedly saide the trueth,
and yet by this true speaking, did not pro-
fite in goodnesse: but fell so farre vnto
wickednesse, that he (leaving the fellow-
shippe of the Monastrie) became a dogge
returned to his vomitte. And neuerthe-
lesse, what he yet shall be, it is vncertaine,
Should those thinges therefore, which are
spoken of the true foreknowledge of God,
be eyther denied, or kept vnder silence for
such occasions, namely then, when if they
were not spoken, men doe fall into other
errours?

*In the 11,
Chap of the
same booke.*

In giuing that vnto some, which they do
not deserue, hee doth shewe his free mercy
and grace, but not in giuing it to all men,
he doth declare what all did deserue: he is
good in shewing mercie to some, he is iust
in punishing the rest.

But for as much as the will of some, is
pre-

and Reprobation.

fol. 10.

prepared of the Lord to beleue, and of o-
ther some it is not: wee must put a diffe-
rence betweene that, that cometh of his
mercie, and that, that cometh of his iudge-
ment.

*In his booke
of Predesti-
nation of
Saints, the
6. chap.*

God did before the beginning of the
world, chuse these Nations, that he might
deliuer them out of the power of darke-
nesse, and translate them into the king-
dome of his sonne, of his owne brightnes,
as the Apostle sayth. For what faithfull
knoweth not what the deuill doth, euen
nowe, seduce Nations, and drawe them
with himselte into euermlasting paine: but
not those Nations which are Predestina-
ted into euermlasting life.

*In his tenth
booke and 7.
Chap. of the
City of God*

That number therefore of the righte-
ous, which are called according to Gods
purpose, concerning which is saide, that
the Lord knoweth who they be, that be
his, is the fenced Garden, the sealed
Fountaine, the Witte of springing water,
and the Paradise full of the fruite of A-
ples. Of this number there be some, that
are spirituall, and walke in the excellent
way of charitie, and when they doe in the
Spirite of lenitie, instruct a man that is
ouertaken with any fault, they doe take
good heed, least they themselues be temp-

*In his fife
booke of bap-
tisme, the 27
chapter.*

Of Predestination

ted also, and when it happeneth, that any of them be ouertaken, the affection of loue is some thing exprest in them, but it is not vterly quenched, and when it riseth againe, and waxeth feruent, it is restozed againe to his olde course or race, for these men can say, my soule did slumber for very wearines, doe thou make me strong in thy wordes.

There bee also some of that number, which doe yet liue wickedlie, either doe lie in Heresies, or in the superstitions of the Heathen: And yet the Lorde dooth euen there knowe, who be his. For in this vnspeakeable forcknowledge of God, manie that seeme to be without, are within, and many that seeme to bee within, are without. That inclosed Garden therefore, that sealed Fountaine, that pitte of springing water, and that Paradise of the fruite of Apples, doth consist of all those, that bee inwardly and secretlie within, if I may so speake.

And his Sheepe heare his voyce, and he calleth his owne Sheepe by name: for he hath theyr names written in the Booke of Lyfe. Hee calleth his owne Sheepe by name: Heereof cammeth it, that the Apostle sayth. The Lorde knoweth who they

In the 45
treatise upon
Iohn.

they be that be his.

I haue kept those that thou hast giuen me, and none of them is perished, saue on-
lie the childe of perdition, that the scripture
might be fulfilled. He that betrayed Christ
is called the childe of perdition, because he
was predestinated to destruction, accor-
ding to the Scripture, which in the 108.
Psalme chiefly is prophesied of him.

The cause may be secrete, but it can not
be vnjust. Is there any iniquity with god?
God forbid.

When we were not, God predestinated
vs: when we were turned back, he called
vs: when we were sinners, he iustified vs:
when wee were mortall, hee glorified vs:
wherefore, he that will fight against vs, he
raiseth warre against God, and kicketh a-
gainst the pricke.

Wherefore is that man, and that man?
and wherefore is not that man, and that
man predestinated? Aske not of mee: I
am a man, I turne me to the depth of the
Crosse, I doe not enter farre in, I am a-
fraid, I am no searcher in, his iudgements
are vnsearchable: thou art a man, I am a
man, it was a man that said: O man, why
art thou, that disputest with God.

But thou wilt say, wherefore made hee
mee

Of Predestination

In the same
booke and
12. Sermons.

me to honour, and another to dishonour?
What shal I aunswere? wilt thou heare
Augustine that wilt not heare the Apostle
saying: O man, what art thou that dispu-
test with God? There are two little chil-
dren boine, if thou seekest a due, or a right,
both are made of one lumpye of perdition,
But wherefore the mother beareth one to
grace, & the other choaketh being a sleep?
What wilt thou say vnto me, what did he
deserue that was choked vp by his mother
in sleeping? Both of them deserued no
good. But the Potter hath power ouer
the Clay, of the same lumpye, to make one
vessell to honor, and another to dishonor:
wilt thou dispute with mee? rather wilt
thou wonder and cry out with me? O the
great depth of his riches, let vs agree to-
gether in feare, least we perrish in errour.

In his booke
of rebuking
and Grace,
the 14. chap.

Hee is willing that all men should be sa-
ued, that thereby, all that be predestinated,
might be vnderstanded. For that among
them, are men of all sorts: as it was law
to the Phariseis: We doe pay the tenth of
euery Garden hearbe, where we may not
vnderstand, moe then all that they had, say
they did not giue the tenth of al the hearbs
that be in the whole Cittie.

Thou hast Predestinated vs, with-
out

out our merrites, before the foundation of the Worlde: thou hast called vs from the Worlde: thou doost iustifie vs in the worlde: and thou magnifiest vs after this worlde. Thou hast not doone this to all men, that all the wise menne of the earth, should meruaile and blush thereat. And I (O Lord) considering this, am feareful, and sore abashed at the height of the riches of thy wisdom and knowledge: vnto the which I can not reach, or come nie. The incomprehensible iudgements of thy iustice is meruailous: which thou doost of one, and the same lump of Clay, make one vessell to honour, and another to euermlasting damnation. Those whom thou hast Predestinated, thou makest cleane, pouring vpon them cleane Water, whose Names and number thou knowest, which numbrest the multitude of Starres, and callest them all by theyr names, which also are written in the booke of lyfe: For the Predestinate (Chilozen) can neuer perrish, (nor bee damned,) for that all thinges worketh for the best to them: yea, theyr sinnes worketh for the best to them: they may fall, but none can keepe them downe, for that thou (O Lord) putttest thy hand vnder them: keeping all theyr

In his booke
of contem-
plations, the
28 chap.

Of Predestination

they? bones, that not one of them shall be broken.

Notwithstanding, the death of the Reprobates (and sinners) those I say, that thou hast according to the deepe and hidde iudgements, reiected before the foundations of the World, those whom thou hast left in they? owne wickednesse, all thinges worke for the worst to them, yea, they? prayers are turned into sinne: & although they wil seem to clime vp to the heauens, and will builde they? nestes there, yet in the end, they shall bee cast downe as a vile stinking dunghill.

*In his booke
of grace and
free will, the
21, chap.*

By these and such like testimonies of holy Scriptures, wherof it were too long to make a whole resitall, it is (as I suppose) sufficientlie shewed, that God doth worke in the heartes of men, to incline they? willes, whether it pleaseth him, whether it bee to good thinges, according to his mercie, either to euill thinges, according to they? merrites, and according to his owne iudgement, which is sometime open, and some time secret, but alwayes iust. For this perswasion, we ought to be fixed, and vnmoueable in our hearts: that there is no iniquitie with God. And heere by when yee reade in the writings of the truth,

trueth, that God doth leade men out of the way, or that hee doth dull, or harden their hearts: doe yee not doubt, but that they euill deservings went before, that they might iustly suffer these thinges, least yee should runne into that Proverb of Salomon. The foolishnes of a man, doth defile his waies, but in his heart, hee layeth the blame to God.

God therefore hath not Predestinated any such thinges to be done, neyther hath hee prepared that soule to liue filthily and wickedly, of purpose that it shoulde so liue: but hee was not ignoraunt that it would prooue such a one, and hee knewe before-hand, that hee himselfe should execute iust iudgement vpon such a one. And so nothing may be referred to the Predestination of GOD, more then that, which appertaineth to the due reward of iustice, or to the undeserued gift of grace, or mercie.

That many doe perrish, it is the merite of them that perrish: that many are saued, it is the gift of sauing. That the guiltie shall be damned, the iustice of God is immouable: that the guilty shall be iustified, it is the great goodnes and grace of GOD.

In the 11. article, which are falsly imposed vpon S. August.

In his second answer of the same booke.

Of Predestination,

*b In the 10,
Article of
the same
booke.*

*c In the 11
Article of
the same
booke.*

b Gods predestination, is neuer without goodnes, neuer without iustice.

c The Predestination of God, by no meanes, dooth make that the chyldren of God, should be made the chyldren of the deuill, or of the Temple of the holy ghost, the Temple of deuils, or of the members of Christ, the members of an harlot: But rather Predestination doth make, that of the chyldren of the deuill, are made the chyldren of G O D: or of the Temple of deuils, are made the Temple of the holie Ghost: or of the members of an harlot, are made the members of Christ, because hee hath bound the strong man, and spoiled his armour. &c.

*In his 13
booke of the
Trinitie, and
16. Chap.*

None of those that are predestinated, shall perrish with the deuill, none of them shall remaine vnder the power of the deuill vnto death.

*In the 35
chap. of faith
to Peter.*

Surely doe thou holde this, and in no wise doubt, that God hath made before the foundation or begynning of the world, all that are the vessels of mercy, into the adoption of the sonnes of God, predestinated of God, neither can any of the perrish, whom G O D hath predestinated to the kingdome of heauen: neyther can any of them, whom hee hath not predestinated, come

come to life, and be saued by any meanes.

God is sayde to harden, whom he will not make soft: God is saide to blind, who *In his booke of Predesti-* he will not illuminate: **G O D** is saide *nation and* to cast away or repell, whom hee will not *Grace, the* call. Those whom he hath *4 Chap.* **P**redestinate, he calleth them, and iustificieth them: he giueth that wee be, and hee giueth that wee may be good.

He fore knoweth by his godhead: hee *In his 5. chap of the same booke.* maketh by his wisdom: he damnethe by his iustice: he saueth by his grace.

God is euermlasting, & foreknowledge: he is iust and good: hee exerciseth due punishment, and giueth undeserued goodness, and hath power in creating and electing men: as the Potter hath power vpon the clay, to make some vessels to honour, and some to dishonour and contumely. Before hee made vs, hee foreknew vs, and in the same foreknowledge, when as yet hee made vs not, he choosed vs, but by whom might this be, but of him that calleth all thinges that are not, as though they were (as the Apostle sayth) which predestinated vs before the foundation of the world. In the world wee are made and created: but before the world, we were elected and predestinated.

¶ There

Of Predestination

*Vpon the 32
Psalme.*

Where doth the counsaile of the Lord remaine for euer, but amongst vs, whom hee fore-knewe and predestinated: Who doth extoll and magnifie the predestination of God: Hee sawe vs, he made vs, he holpe vs, he sent to vs, hee redeemed vs, before the worlde was made and created: this his counsaile tarieth for euer, that his thought dooth remaine for euer, worlde without end.

*In his booke
of Genesis,
ad literam.
10. Chap.*

God might turne the will of the wicked into good, because that hee is almighty, plainly he could doe it: wherfore then doth he it not: Because that hee will not. Why hee wil not, that doe we leaue vnto him, for wee ought not to be wiser then it behooueth.

For this cause also, it is sayde, all, and all: for not the same, all that are begotten by Adam, are by Christ regenerated. But this is well saide, that euen as the carnall generation of no man, is otherwise then by Adam: so is the spirituall generation of no man, otherwise then by Christ.

For if there might be some men begotten in the flesh, and not by Adam, and some men regenerated in the spirit, and not by Christ: wee might not say plainly, all, either in the one place, or in the other. And
after

afterward hee doth say, that the same, all, are many: for in some certaine thing, those which are but fewe, may be all. But the carnall generation hath many, and the spirituall hath many also. Although this spirituall, hath not so many as the carnall.

But yet for all that, euen as he that hath all men: So hath this all iust men. For as without that, no man is a man: euen so, without this, no man is a iust man: and in each of these are many.

Who will haue all men to be saued, not that there is no man, whom hee will not haue to be saued: who should not work the vertues of his miracles amongst them: whom (he sayth) would haue repented, if they had done it, but that by all men, wee should haue vnderstanded all sorts, and degrees of men, being deuided into certaine orders: Kings, Subiects, Noble men, men of the common sort, high and lowe, poore and rich.

In his Enchiridion to Laurence, the 103. cha.

And this, where it is saide, all shall bee viuified and quickened in Christ, where- as yet many are damned with eternall and euerlasting death, therefore spoken, because that as many as doe receiue life euerlasting, they doe not receaue it, but in Christ, or through Christ, euen so where

In his 107 Epistle to Vitalis.

Of Predestination

it is said that God will haue all men to be saued, whereas there be so many, whom he will not haue to be saued, it is therefore spoken, because that they which be saued, are onely saued in him, being willing to saue them.

*Fulgentius to
Monimus in
his first booke*

God did not promise all thinges that he foretold, although he foretolde all thinges which he promised, as he did not predestinate all thinges which hee foreknewe, although he foreknew all thinges he predestinated. Hee foreknew the wils of men, good and bad, but he did not predestinate the naughty wils, but the good.

*Ber. upon the
words of the
booke of wisdom.*

The kingdom of God, is giuen, is promised, is declared, is receaued: It is giuen, in predestination: It is promised, in calling: It is declared in iustification: It is receued, in glorification. Therefore that is said: Come pee blessed of my Father, receaue the kingdome prepared for you. So doth the Apostle say: Those whom he predestinated, he calleth: whom he calleth, he iustificieth, and them hee glorifieth. In predestination, is grace: In calling, is power: In Iustification, is ioyfulness: In glorification, is glory and praise.

*Ber. in his
107. Epistle*

Feare not thou small flocke: for to you it is giuen to knowe the misterie of the king.

to Thomas
Brewerley.

kingdome of Heauen. Who be these? Euen they whom hee hath foreknowne and predestinated, to bee fashioned like to the Image of his Sonne. A great and secrete counsell is made knowne. The Lorde knewe who be his: but that which was knowne to God, is made manifest to men: neyther doth he vouchsafe to make any other partakers of so great a misterie, but those selfe same men whom hee hath foreknowne and predestinated to be his.

The mercy of God is from eternitie, euen to eternitie, upon them that feare him: from eternitie, by reason of Predestination: to eternitie, by reason of blessed making: the one without beginning, the other without ending.

Chap.

All things are doone

Chap. 2.

All things commeth to passe by Gods
providence, and not by fortune
and destinie.

Gen. 45, 7.

GOD sent mee before you, to pre-
serue your prosperitie in this land,
and to saue you aliue, by a great
deliuerance.

verse, 8.

Now then, you sent not me hither, but
God who hath made mee a Father vnto
Pharao, and Lord of all his house, and ru-
ler through all the land of Egypt.

Cha. 50, 19

verse, 20.

Feare not: for, am I not vnder God?
When yee thought euill against mee,
God disposed it to good, that hee might
bring to passe, as it is this day, and saue
much people aliue.

Exod, 21, 13

And if a man hath not layde waite, but
GOD hath deliuered him into his hand,
then will I appoint thee a place to flee.

Deu. 32, 30.

I kill, and I giue life: I wound, and
I make whole: neither is there any that
can deliuer out of my hand.

2 Sa. 14, 1.

And the wrath of the Lord was kindled
against Israel, & he moued Dauid against
them, in that he sayde: Go, and number
Israel and Iuda.

Then

Then said Abisay vnto the King: why doth this dead dogge curse my Lorde the King: let me goe, I pray thee, and take away his head.

But the King said: What haue I to do with you, ye sonnes of Ieruiah: for he curseth, euen because the Lorde hath bidden him curse Dauid, who then dare say: Wherefore hast thou done so?

Thus saith the Lorde: Beholde, I will rayle by euill against thee, out of thine owne house, and will take thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lie with thy wiues in the sight of this Sunne.

For thou diddest it secretlie, but I will do this thing openly before all Israel, and before the Sunne.

Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy Prophets: and the Lorde hath appointed euill against thee.

Then the Lorde said vnto Iathan: Loe, all that he hath is in thy hand: onely vpon himselfe, thou shalt not stretch out thine hand. So Iathan departed from the presence of the Lord.

Are not his daies determined: the number of his monethes are with thee: thou

All things are doone

hast appointed his boundes which he
not passe.

Isay, 45, 7.

I forme the light, and create darkness,
I make peace, and create euil: I the Lord
doe all these things.

Isay, 63, 17.

O Lord, why hast thou made vs torn
from thy waies: and hardened our heart
from thy feare?

Pro, 16, 33.

The Lotte is cast into the lappe: but
the whole disposition thereof, is of the
Lord.

Lam, 3, 37.

Who is he then that sayth, and it com-
meth to passe, and the Lord commandeth
it not?

Ezech, 14, 9.

And if the Prophet be deceiued, when he
hath spoken a thing, I the Lord haue de-
ceiued that prophet, I will stretch out my
hand vpon him, and will destroy him from
the midst of my people.

Amos, 3, 6.

Shall a Trumpet be blowne in the Ci-
tie, and the people not be afrayde: or shall
there be euil in the Cittie, and the Lord
hath not done it?

1, Esd, 4, 37.

The measure of the time is measure,
the ages are counted by number, and they
shall not be moued or shaken, till the me-
asure thereof be fulfilled.

Ecc, 11, 14.

Prosperity, and aduersity, life and death,
pouertie and riches, come of the Lord.

Th

by Gods prouidence.

fol. 18.

Thy prouidence, O Father, governeth
it, for thou hast made a way, euen in the
Sea, and a sure path among the waues.

Declaring thereby that thou hast power
to helpe in all thinges, yea, though a man
went by Sea without meanes.

Then was Iesus led aside of the spirite
into the wilbernesse, to be tempted of the
deuill.

Beholde, the sowles of the Heauen, for
they sowe not, neither reape, nor carry in,
to the Barnes: yet our heauenlie Father
feedeth them. Are ye not much better then
they?

And the deuills besought him, saying:
If thou cast vs out, suffer vs to goe into
the Heard of swine.

And hee saide vnto them, goe: so they
went out, and departed into the Heard of
swine.

Are not two Sparrowes solde for a far-
thing? and one of them shal not fall on the
ground without your Father.

Yea, all the haire of your head are num-
bered.

Fear not therefore, yee are of more
value then many sparrowes.

Ye shall bee betrayed also of your Pa-
rents, and of your Brethren, and Kins-

C 2.

men,

All things are doone

men, and friends, and some of you
they put to death.

verse, 17. And ye shall be hated of all men, for
names sake.

verse, 18. Yet there shall not one hayre of your
heads perill: by your patience possesse
your soules.

Iohn, 11, 8. Master, the Jewes lately sought to slay
thee: and wilt thou goe thither againe.

verse, 9. Iesus answered: Are not there thirtie
howres in a day?

Iohn, 19, 10. Pilate saide vnto him: Speakest thou
not vnto mee? Knowest thou not that I
haue power to crucifie thee, & haue power
to loose thee?

verse, 11. Iesus answered: Thou couldest haue
no power at all against me, except it were
giuen thee from aboue.

Acts, 2, 23. Him, I say, haue ye taken by the hands
of the wicked, being deliuered by the
terminate counsell, and foreknowledge
God, and haue crucified and slaine.

Acts, 4, 27. For doubtesse, against thy holy sonne
Iesus, whom thou haddest annointed,
both Herode & Pontius Pilate, with the
Gentiles and the people of Israel, gathered
themselues together.

verse, 28. To do whatsoeuer thy hand, & thy counsell
had determined before to be done.

by Gods providence, fol. 19.

In him we liue and moue, and haue our being. Acts, 17, 28

Cast all your care on him, for hee careth for you. 1, Pet, 5, 7.

The agreement of the
Doctors.

When thou doost see the vngodlie made rich, and the godly lack and haue neede, doe not feare in thy selfe, neither doubt in thy mind, as though the providence of God were not certaine, which beholdeth all our things, Basil on the 48 Psalme Sermon, 13

All things are gouerned by Gods providence: all those thinges that are brought for punishments, are medicines, Hierom upon Ezech.

No good or euill doth happen without a cause, or by Fortune, without Gods providence, but all things doth happen after his iudgement. Hierom.

Wherefore, that necessitie, is not to be feared, the feare whereof causeth the Stoickes to deuide the causes of thinges, that they pulled away some thinges from necessitie, and thrust some thinges under it: And among those thinges that they would not suffer to be under necessitie, they haue placed our willes, least they
C 3 should

August. in
his 5. booke
of 10. chap.
of the Citie
of God,

All things are doone

should not be free, if they should be subiect unto necessitie.

In his 5.
chap. of the
same booke.

The kingdomes of this world, are altogether ordeined by the prouidence of god: which if any man hath giuen vnto Destinie, because he doth call the will, or power of God it selfe, by the name of Destiny, let the same continue in his opinion, but let him refoyme his tongue. For why dooth hee not at the first say that, which afterward he will say, when any man shall aske him what he shall call destiny? For when men doe heare that thing, they doe not by the common manner of speech vnderstand any other thing, then the force of the position of the Starres, as the same is when any is borne or conceaued: which some men doe seperate from the will of God: and some doe proue, that the one dooth hang vpon the other.

In the 8.
chap. of the
same booke.

They doe attribute to the power of GOD, that order and certaine knitting together of causes, which is very well and truely thought to know all thinges before they come to passe, and to leaue nothing vnderdetermined, of whom all powers haue their being.

In the ninth
Chapter, of

Let Cicero therefore strine with them, that say, that this order of causes is fatall,

or rather that doe giue it the name of *Destinie*, which thing we doe abhorre, cheefe. *the same Booke.*
for *Destinie*, which is not accustomed to be vnderstanded in the thing it selfe. But whereas he doth deny that the order of all causes is most certaine, and knowne to the presence of God, we doe detest him more then the Stoikes did: for eyther he doth deny that there is a God, which thing in his Bookes concerning the nature of the gods, he doth vnder another mans person endeuour to doe: Or else, if he do confesse that there is a God, whom hee denieth to knowe thinges before they come to passe, euen so saying, he doth no other thing, then dyd that foolish man, which saide in his hart: There is no God. For he that doth not know aforehand all thinges that are to come, doubtlesse the same is not God.

We say not that all thinges doe come to passe by *Destinie*, yea, wee say *Destinie* is doone by *Destinie*. For we doe plainly shewe, that the name of *Destinie*, is of no value, in the place where men vse to place it in speaking, that is, in the constitution of heauenly signes, wherein euery man is conceiued and borne, because the thing it selfe is vainely affirmed. As for the order of causes, wherein the will of

All things are doone

God is of great force and power: we doe neither denie, nor call it by the name of destinie, except it be so as we may understand, *Fatum*, to be deriued of the worde, for *Fari*, that is, of speaking. For wee can not denie, but it is written in the holie Scriptures: **G O D** spake once these two sayings, *I my selfe heard it*: That power belongeth vnto God. And vnto thee (**O Lord**) belongeth mercy: for thou wilt giue to euery man according to his workes. And whereas it is saide, hee spake once: we understand that hee spake vnmoueably, that is, vchangeably, euen as he did vchangeably knowe all things that are to come, and that he himselfe wil doe. After this sort therefore wee may say, *Fatum*, or destinie, is deriued, a *Fando*, or speaking, if this name had not now beene accustomed to be understood of an other matter, whereunto we are not willing, that mennes hearts should be inclined.

In the 10.
chap. of the
same booke.

The life of man is euill, when his beleefe concerning God, is not good. Wherefore, be it farre from vs, that wee, to the ende, that wee our selues would be free, should denie the Providence of him, by whom we are, or shall be free. Therefore
lawes

by Gods prouidence.

fol. 21.

lawes, reprehensions, exhortations, com-
mandements, and sharpe rebukes, are not
in vaine: because that both he did knowe
beforehand, that they should come to pass,
and also they are of great force, euen of as
great force, as he did foreknowe that they
shoulde bee. And iust rewardes are ap-
pointed for good workes, and punish-
ments for sinnes. Neyther dooth man
sinne, because God did foreknowe before
that he should sinne, yea, rather it is there-
fore out of doubt, that he doth sinne, when
he doth sin: because hee whose foreknow-
ledge can not be deceaued, did knowe be-
fore that it was not destinie nor Fortune,
or any other thing that should sinne, but
he himselfe. Which if he be not willing,
he sinneth not at all. But if he should not
be willing to sinne: God did also knowe
that before.

These are the great works of GOD,
sought out according to all his wills, and
yet wisely sought out, so that when the
nature, both of Angels and man, had sin-
ned, that is, had done, not the thing that
hee willed, but that it selfe willed, euen by
the same will of the Creature, whereby
that thing was doone, that the Creator
was not willing should be doone, hee ful-
filled

In his Enchi-
ridion to
Lawrence.
Chap. 100.

All things are doone.

Nota.

filled that which he would haue done, euen as he that is best of all, vsing well: euen, those things that are euill, to the condemnation of those whom he hath iustly Predestinated to paine: And to the saluation of those, whom he hath louingly Predestinated to free mercy.

As touching themselves, they did that, God was not willing they should do. But as touching the almighty power of God, they were by no meanes able to bring that to passe. For euen in the very same thing, that they did contrary to the will of God: his will was wrought bypon them. For that cause therefore the works of the Lord are great, and searched out according to his will.

Nota.

So that after a meruailous & unspeakable manner, that thing that is done, euen contrarie to his will: should not be doone without his will: For if he would not suffer it, it should not be done: neyther doth he suffer it beeing vnwilling, but willing: neyther would hee that is good, suffer a thing to be euill done: except the same beeing almighty, were also able to worke a good effect of things that be euill.

Aug. upon the 148. ps. Whatsoever happeneth heere against our willes, knowe pee that it happeneth not

not, but by the will of God, by his providence: by his decree, by his commandments, and by his Lawe. And although wee knowe not, why and wherefore it is done, yet wee must consider, it is done according to his wisdom, for it is not done without a cause: and then wee shall not blaspheme. When wee begin to dispute of the works of God: wherefore is this? wherefore is that? he should not haue done this so: hee hath made this ill: where is now the people of God? thou hast lost his people. Therefore consider all thinges so as thou mayest please God, and glorifie the workemaister. If thou enter into a Smiths shoppe, thou darrest not reprove his Bellows, his Anuell, his Hammers. Give thou them to an vnskillful and ignorant man, that knoweth not wherefore they are made, and hee will finde faulte and reprove them all: but if hee haue no cunning or skill of that craft, yet at least if hee haue any reason, hee will say to himselfe: Not without a cause are these Bellows set here, the Craftsmen knoweth wherefore, although I knowe not. Dare not we to reprehend and blame the Smith in his shoppe? and yet dare we reprehend and blame God in this worke? Therefore

ce to
All things are doone

fore, as the fire, haile, snowe, ice, frost, and tempest, which obeyeth his worde: so all thinges that seemeth to vaine and foolish men, in all naturall thinges to be done vnadvisedly, or by chaunce, are not done but by his word & prouidence: for they should not be done, vnesse he willed and commaunded it to be done.

*In his third
booke of the
Trinitie,
chap. 4.*

God vseth all thinges according to his owne will, whether they be thinges bodilesse, or bodies: whether they be good by his Grace, or else euill by his proper will.

So all the vniuersall Creatures are made by the Creator, of whom, by whom and through whom, all thinges are made and created: And so by this the will of GOD is the first and chiefest cause of all thinges, whether they be bodies, shewes or motions.

*In his 43,
Epistle.*

The Father deliuered the Sonne, and Christ deliuered his body, and Judas deliuered the Lorde: Why in his deliuering is God righteous, and man faultie: because in the same one thing which they did, the cause was not one, for which they did it.

*In his En-
cheridion to*

Sometime man willet with a good will, that which God willet not, as if a good

by Gods providence.

fol.23.

good sonne willetth to haue his Father to
line, whom God will haue to die. Again, it
may come to passe, that man may will
the same thing with an euill will, which
God willetth with a good will. As if an e-
uill Sonne willetth to haue his Father to
die, and G O D also willetth the same.
Now, the first of these two Sonnes, wil-
leth that which G O D willetth not, and
the other Sonne willetth that which God
also willetth, and yet the naturalnesse of
the first sonne, doth better agree with the
will of God, although hee willetth a con-
trary thing, then the unnaturalnesse of
the other Sonne, that willetth the same
thing. So great a difference is there, what
to will doth belong to a man, and what to
God, and to what end the wil of euery one
is to be applied, to haue eyther it allowed
or disallowed. For those thinges which
God willetth well, hee bringeth to passe
by the euill wils of euill men, as by the e-
uill will of the Iewes, the good will of the
Father is reuealed, in that Christ was
slaine for vs, &c.

Pe see that wee may not consider what
a man dooth, but with what minde and
will he doth it. For we find God the Fa-
ther a worker in the same deede, in which

wee

In his booke
upon the first
Epi. of Iohn
the 7. Treas-
e. se.

All things are doone

wee finde Judas a worker: wee blesse the Father, we abhorre Judas, wee blesse the loue in the Father, wee detest the wickednes (in Judas.) For what knowledge is giuen vnto mankind, concerning the deliuerie of Christ: Did not Judas meane to betray him: but God meant our saluation, wherewith wee be redeemed: Judas had respect vnto the price for the which he sold the Loyde: the Sonne himselfe had respect vnto the price which hee gaue for vs: Judas minded the price which he receaued for sale of him. Wherefore the diuersity of the wills and intents maketh the worke contrarie. If we measure one selfe thing, by the diuers wills & intents of the doers, wee shall find the one to be embraced, the other to be condemned, the one to be extolled, the other to be detested.

In the 96.
chap. of the
same booke.

It is not to be doubted that God dooth well, yea, when hee suffereth to be done, whatsoeuer thinges are euill doone, for he doth not suffer this, otherwise then by iust iudgement. And surely all that is iust, is good, although therefore those thinges that be euill, in as much as they be euill, be not good, yet it is good, that there shold be thinges, not onely that are good: but also that are euill. For except it were good

good, that there should be thinges that are
euill, the almightie goodnes would by no
meanes suffer them to be. To whom no
doubt: it is as easie a thing not to suffer
that thing to be, which he would not shold
be: as it is to doe that, which hee is wil-
ling to doe. Except we beleue this, the
very beginning of the confession of our
Faith, wherein wee doe confesse that wee
beleue in God the Father almighty, is in
danger, and like to be vnttrue. For hee is
not truly called Almighty, for any other
cause, but for that hee is able to doe what
he will, and the effect of his will being al-
mighty, is not by the will of any creature
letted.

Whatsoever is past, is not now: what-
soever is to come, is not yet. Therefore
whatsoever is past, or to come, is wan-
ting, but with God there is nothing wan-
ting. There is with God, nothing past, or
to come, but all present.

*In his booke
of 33. que-
stions, the 15
question.*

I do repent that I haue so named For-
tune there, because I see, that men haue in
a very euill custome to say, this was For-
tunes will, where they ought to say, this
was Gods will.

*In his first
booke, and
1. Chan. of
reuer. Chastitons*

And this doth hee declare to haue hap-
pened by Gods providence, which can v'e
well

All things are doone

In his booke
of predesti-
nation of
Saints, the
26. Chap.

well, even things that are euill. Not that
the vessels of wrath should profite him:
but that they might (through his well v-
sing of them) profite the vessels of mercie.
For, what could be spoken more plainly,
then that was saide as concerning the gos-
pel: They are enemies for your sakes. It
is then in the power of the euill to sinne:
but that by sinning, they should through
their malice, do either this or that, it is not
in their power, but in the power of God,
that deinde the darknes, and disposeth the
same, so that for this cause, even in that,
that they do against the will of God, there
is nothing fulfilled but the will of God.

Chrysost. in
his prayer a-
gainst the
Iewes.

Of a truth, that which is done according
to the wil of God: although it seeme to be
wicked, yet it is altogether pleasant and
acceptable to God. Contrariwise, what-
soeuer is done besides the wil of God, and
otherwise then he wil haue it done, though
it bee esteemed as a thing acceptable to
God, yet it is of all other the worst, and
most wicked.

Basilus
Magnus.

Fortune and channce, are the words of
Heathen men, with the significations,
whereof the minds of the godly ought not
to be occupied.

Chap. 3.

Of mans free will before his fall.

GOD saide: Let vs make man in our own Image, according to our likenes, and let him rule ouer the fish of the sea. &c. Gent. 1, 26,

And God saw all that he had made, and loe, it was very good. verse 31.

Then the lord toke the man, & put him into the Garden of Eden, that hee might dreesse it, and keepe it. Gene. 2, 15,

God made man from the beginning, and left him in the hand of his counsaile, and gaue him his commaundements and precepts. Eccle. 3, 14,

If thou wilt, thou shalt obserue the commaundements, and resist thy good will. verse, 15,

See hath God water and fire before thee, stretch out thine hand vnto which thou wilt. verse, 16,

Before man is life and death, good and euill: what shal hee lykeh, it shall be giuen him. verse, 17,

The lord hath created man of the earth: and raised him to it againe. Chap. 17, 1,

Hee gaue him the number of dayes, and certaine times: and gaue him power of verse, 2,

Of mans free will

the things that are upon the earth.

verse, 3.

He clothed them with strength, as they had need: and made them according to his Image.

verse, 4.

Hee made all flesh to feare him, so that he had the dominion ouer the Beastes and Fowles.

verse, 5.

Hee created out of him an helper, like vnto himselfe, and gaue him discretion, and tongue, and eyes, eares, & an hart to vnderstand, and finally, he gaue them a spirite, and seuenthly, hee gaue them speech to declare his workes.

verse, 6.

And hee filled them with knowledge of vnderstanding, and shewed them good and euill.

verse, 12.

And hee saide vnto them: Beware of all vnrighorous things.

Wisd. 1. 23

God created them without corruption, and made him after the Image of his own likenesse.

Collo. 3. 9.

Lie not one to an other, seeing that pee haue put off the old man with his works.

verse, 10.

And haue put on the newe, which is renewed in knowledge, after the Image of him that created him.

Ephe. 4. 23.

Be pee renewed in the Spirit of your minde.

verse, 24.

And put on the newe man, which after
God

before his fall.

fol. 26.

God is created in righteousness, and true holiness.

The Doctours.

All men, in the first man were created without vice or fault, and all our nature was sounde, and in health: and by the sinne of the same man, we haue lost it.

Amb. in his 1. booke, and 3 chap. of the calling of the Gentiles.

Free will before the fall, was an upright free will, before which, fire & water was layde of God; and the first man did reach his hand to which hee would, he did chuse fire, & forlooke water. See the righteous Iudge, the same which man being free did chuse, he did receiue: he would haue euill, and the same did follow him.

Aug. in the booke of the newe song, the 8. chap.

I say, that free will was in that man, which was created first, for hee was so made, that nothing could withstand his will, if hee would haue kept Gods commandements, but after that hee had sinned through free will, hee did cast vs all that came of his stocke, into necessity.

In his 1. Disputation against Fortunatus.

It is true, that man, whē he was made, did receiue great strength of free will, but he did lose it through sinne.

In his 2. Sermon upon the wordes of Iob the Apostle.

The first man was created in nature, without blame in nature, without faulte,

In the same booke, and 11. Sermon.

Of mans free will

he was created vpright: hee did not make himselfe vpright. It is knowne what hee made himselfe, falling out of the bande of the Potter, he was broken, for hee that made him, did gouerne him, but hee was willing to forsake him that made him, and God suffered him so to do, as it were, saying thus: Let him forsake me, that he may find himselfe, and that hee may by his miserie proue, that without me, hee can doe nothing. By this meane therefore would God shewe vnto man, what free will is able to doe without God.

*Vnto Peter
the Decon,
chap. 25.*

Hold this for certaintie, and doubt of it by no meanes, that our first Parents Adam and Eue, were created good, full, and without sinne, with free will, by the which they might, if they would, serue and obey with humilitie and good will, and by the same free will, also might, if they would, sinne by their owne proper will.

*In his booke
of nature &
Grace, a-
gainst the
Pelagians,
Chap. 43.
In his booke
against the*

Who knoweth not, that man was made sounde, and blamelesse, and with free will to liue goodly, and was ordeined with a free power, and choice, to liue righteously?

The first man was made of the limme of the earth, to the Image of God, he was becker

before his fall.

fol. 27.

decked with shamefastnes, he was mepe- Ierem. Pa-
pen with temperance, hee was compassed gan. & A-
about with loue, hee was clothed with im- riani. cap. 2.
mortalitie.

Free will was giuen to man, when he In his 22
was first created, by the which, he might booke, & 30
haue chosen, eicher to sinne, or not to Chap. of the
sinne. city of God.

When we speake of the will that is free In his third
to doe well: we speake of that will, wher- booke and 18
in man was made, created. chapter of
free will.

Twice say truly that the first man, onelie In his third
could fulfill that hee would, when as yet booke against
his will of free choise was sound, & whole the Arriani.
before the fault.

Therefore, is this to bee accounted the Tertullian in
Image of God, in man, that the minde of his 2. Booke
man, must haue the same motions and against
feelings which God hath, although not e- Martian.
uen such as God hath, for as touching
substance of state and end, they differ.

The Image of God in man, is referred Aug. of the
vnto the workes of righteousness, as the essence of the
Lord saith in the law. Be ye holy, because doctrine in
I your God am holy. the begin-
ning. &c.

Man is the Image of God, neither as Theodor. in
touching his body: neither yet as touching the 1. Cor.
his soule: but as touching principallitie 21. Chap.
and dominion, &c.

Of mans free will

*Christ. in
Gene. cap. 1.*

Come out and consider, a little while,
and behold the light of righteousness, con-
sider with your selues diligently, when he
sayth: Let vs make man to our Image
and likenesse, hee endeth not his speech
there, but by the wordes that followeth,
hee declareth to vs what hee meaneth, by
the name of Image or likenesse, and in
what sence he speaketh it: And what are
these wordes? And let them rule over the
Fish of the Sea, and ouer the fowle of the
Heauen, and ouer the Beastes, and ouer
all the Earth, and ouer euery thing that
creepeth, & moueth on the Earth. He cal-
leth the principalitie and Lordshyppe (that
he gaue Adam) his Image and likenesse,
for because God made him Emperour and
Ruler ouer all thinges vpon earth: For
there is nothing more noble and greater
then man. For all thinges are set vnder
his power.

*Christ. in his
Serm. of the
comming of
the Lord, in
his 36. Hom.*

All men, before sinne, had free will:
either to follow the deuill
or no.

Chap.

Chap. 4.

Of mans free will after his fall.

The Lord saw, that the wickednes of man was great in earth, and all the imaginations of the thoughtes of his hart, were onely euill continually. Gene. 6. 5.

And the Lorde said in his heart, I will henceforth curse the ground no more for mans cause, for the imagination of mans hart is euill, euen from his youth. Gene. 8. 21.

And God said vnto him by a dreame, I knowe that thou diddest thys with an vpright mind, and I kept thee also that thou shouldest not sinne against mee: therefore suffered I thee not to touch her. Gene. 20. 6.

Yee haue seene all that the Lord did before your eyes in the Land of Egypt vnto Pharaο, and vnto all his seruants, and vnto all his Land. Exod. 29. 2.

The great temptations which thine eyes haue seene, those great miracles and wonders. verse, 3.

Yet the Lorde hath not giuen you an hart to perceiue, and eyes to see, and eares to heare vnto this day. verse. 4.

All are gone out of the way, they are Psal. 14. 3.

Of mans free will.

all corrupt : there is none that doth good,
no not one.

Plal, 40, 20, Man is in honoꝝ, and understandeth not
he is like to beasts that perrish.

Pla, 116, 10, I said in my heart : all men are lyers.

Prou, 16, 1, The preparations of the heart, are in
man : but the answer of the tongue, is of
the Lord.

verse, 9, The hart of man purposeth his way, but
the Lord doth direct his steppes.

Prou, 20, 9, Who can say, I have made my heart
cleane : I am cleansed from my sinne.

verse, 24, The steppes of man, are ruled by the
Lord : how can a man then understand his
owne wayes ?

Prou, 21, 1, The Kinges heart is in the hande of the
Lord : as the Rivers of water, he turneth
it wheresoeuer it pleaseth him.

Esay, 63, 17, O Lord, why hast thou made vs to erre
from thy wayes, and hardened our hearts
from thy feare : returne for thy seruants
sake, &c.

Iere, 10, 23, O Lorde, I know, that the way of man
is not in himselfe : neither is it in man to
walke, and to direct his steppes.

Iere, 24, 7, I will giue them an heart to know mee,
that I am the Lord : and they shall be my
people, and I will be their God, &c.

Iere, 31, 18, Convert thou mee, and I shall be con-
uerted :

after his fall.

fol. 29.

verted: for thou art the Lord my God.

A new hart also will I giue you: and a true spirit will I put within you: and I will take away the stony heart out of your body, and I will giue vnto you a heart of flesh. Eze. 36, 26

And I will put my spirit within you, verse, 27.
and cause you to walke in my Statutes:
and ye shall keepe my iudgements to doe
them.

It is not wee that speake, but the spirit Math. 10, 20
of your Father, which speaketh in you.

Those things which procede out of the Math. 15, 18
mouth, come from the heart, and they de-
file a man.

For out of the hart come euill thoughtes, verse, 19.
murders, adulteries, fornications, thefts,
falle testimonies, slaunders: these are the
things which defile the man.

Flesh & bloode hath not reuealed it vnto Mat. 16, 17
thee, but my Father, which is in heauen.

I say vnto thee: Arise, & take vp thy bed, Mark. 2, 12.
and get thee hence into thine owne house.

And by and by hee aroose, and tooke vp verse, 13.
his bed, and went forth before them all, in
so much that they were all amazed, and
glorified God.

As many as receaued him, to them hee Io^hn. 1, 12.
gaue power to be the sonnes of God: euen
so

Of mans free will

to them that beleeue in his name,

verse, 13.

Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Iohn, 3, 5,

Verily, verily, I say vnto thee: Except that a man be borne of water, & the spirit, he cannot enter into the kingdom of God.

verse, 6.

That which is borne of the flesh, is flesh and that, that is borne of the Spirit, is Spirit.

verse, 27.

A man can receaue nothing, except it bee giuen from heauen.

Iohn, 6, 44

No man can come to me, except the Father which hath sent me, draw him: and I will raise him vp at the last day.

verse, 45.

Euery man therefore, that hath heard, and hath learned of the Father, commeth vnto me.

Acts, 16, 14

And a certaine woman named Lydia, a seller of purple, of the City of the Thiatirians, which worshipped God, heard vs: whose hart the Lord opened, that shee attended vnto the things which Paul spake.

Iohn, 15, 5.

I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit, for without me can ye doe nothing.

Rom, 7, 14,

For wee knowe that the Lawe is spirituall, but I am carnall, sold vnder Sinne.

For

after his fall.

fol. 30.

For I allow not that which I doe: for
what I would, that doe I not, but what
I hate, that doe I. verse, 15.

I know that in me, that is, in my flesh,
dwelleth no good thing: for to will is pre-
sent with mee: but I finde no meanes to
performe that which is good. verse, 18.

I see an other Lawe in my members,
rebellling against the Lawe of my minde,
and leading mee captive vnto the Lawe of
sinne, which is in my members. verse, 23.

The wisdom of the flesh is death, but
the wisdom of the spirit, is life & peace. Rom, 8, 6.

Because the wisdom of the flesh, is en-
mity against God: for it is not subiect to
the law of God, neither indeede can be. verse, 7.

The spirit helpeth our infirmities: for
we know not what to pray, as we ought:
but the spirit it selfe maketh request for
vs, with sighs which cannot be expressed. verse, 26.

It is not in him that willeth, nor in him
that runneth, but in God that sheweth
mercy. Rom, 9. 16.

By the grace of God, I am that I am:
and his grace which is in me, was not in
vaine: but I laboured more abundantly
then they all: yet not I, but the grace of
God which is with me. 1, Cor, 15,
and 10.

So then, neyther hee that planteth any
thing, 1, Cor, 3. 2.

Of mans free will

thing, neither hee that watereth, but God that giveth the increase.

1. Cor. 4. 7. What hast thou that thou hast not receaved? If thou hast receaved it, why reioycest thou, as though thou haddest not receaved it.

2. Cor. 3. 4. Such trust haue wee through Christ in God, not that we are sufficient of our selues, to thinke any thing, as of our selues; but our sufficiencie is of God.

Phil. 2. 13. It is God which worketh in you, both the will and the deede: euen of his good pleasure.

Chap. 4. 13. I am able to doe all things through the helpe of Christ, who strengtheneth mee.

Iam. 1. 17. Every good giuing, and every perfect gift, is from aboue, and commeth downe from the Father of lightes, with whom is no variablenesse, neyther shadowing by turning.

Ecd. 17. 24. Every man from his youth, is given to euill, and their stony hearts cannot become flesh.

The Doctours.

*Augustine
in his booke
of persons.*

It is God that worketh in vs, both to will, & also to work, euen of good will. We will then, but it is God that worketh

It is also to will: we worke then, but it is ^{rather unto} God that doth also work in vs, the worke ^{the end, the} men of good will. It is expedient for vs, ^{13. Chap.} both to beleue this, and also to confesse this: this is godly, this is true, that our confession may be humble and lowly, and that all may be ascribed vnto God. Wee thinking, beleue: thinking, we speake: thinking, we doe whatsoeuer we doe. But as touching that, that appertaineth vnto the way of godlinesse, and true worship of God, we are not able to thinke any thing as of our selues, but our ablenes commeth of God. For our owne harts, & our owne thoughtes, are not in our owne powers. Therefore, that which is spoken in the Sacraments of the faithful, that we shold lift up our harts vnto the Lord, is the gift of the Lord.

Wee doe then liue in most safegard, if we ascribe all vnto God. But wee do not commit our selues, partly to him, & partly to our selues.

Man misusing his free will, loseth both himselfe, and his will.

No man can beleue, hope, or loue, vnto himselfe: but euen the selfe same will, to beleue, hope, and loue, commeth not, but from God.

What

*In his first
Chap. of the
same booke.*

*In his Ho-
chiridian to
Laurence.
Chap. 30.
Ibidem.*

Of mans free will

In his booke
of nature &
Grace, the
33. Chap.

To Bonifa-
cius, in his 3.
booke, and 8
Chap.

a Upon the
wordes of the
Apostle in
the 10. Ser-
mon.

b In the 11
Serm. of the
same booke.

c In the 15
Serm. of the
same booke

d In his 12
Serm. of the
same booke.

That doe men presume so much of the
possibility of nature, it is wounded, it is
mangled, it is troubled, it is lost. It be-
ueth vs rather truely to confesse it, then
falsly to defend it.

Free will once made thral, attaineth no
thing now, but to sinne.

a That wee line well, that wee under-
stand a right, we haue it of God. Of our
selues we haue nothing, but onely sinne,
that is within vs.

b O, euill is free will, without God.

c He that made thee without thee, dooth
not iustifie thee, without thee: therfore he
made thee, when thou knewest not: but he
doth iustifie thee, being made willing.

d The first man was created in nature
without blame, in nature without fault:
he was created vpright, hee did not make
himselke vpright: It is knowne what hee
made him selfe. Falling out of the hand
of the Potter, he was broken. For he that
made him, did gouerne him, but hee was
willing to forsake him that made him: and
God suffered him so to doe, as it were say-
ing thus: Let him forsake me, that he may
finde him selfe, and that he may by his mi-
sery prooue, that without mee, hee can doe
nothing. By this meane therefore woulde
God

God shew vnto man what free wil is able
to doe without God.

When wee fight in this battaile, wee
haue God to behold, & looke vpon vs: whe
wee are in danger in this battaile, we doe
may vnto God to help vs. But if he do not
helpe vs, I say not, that we shall not ouer-
come, but that we shal not be able so much
as to fight.

*In the same
booke and
13. Sermon.*

Why dare miserable & wretched men
be proude, or boast themselves, eyther of
free will, afoze that they be deliuered, or
of their owne strength, if they be already
deliuered? And doe not marke that in the
very name of free will, liberty or freedome
is signified.

*In his booke
of the spirit
and the Let-
ter, the 29.
Chap.*

After that (man) had sinned with his
free will, wee were cast headlong downe
into necessity, as many as euer came of his
stocke.

*Against For-
tunatus in
the 2 disput.*

Let no man flatter himselfe, for of his
owne, hee is a verie sathan, he hath that
of G O D onely, whereby he is blessed.
For, what hast thou of thine owne, but
sinne? Take away sinne from thee, which
is thine owne: for righteousness is of
God.

*In his 49
Treatise vpon
Iohn.*

It was shewed in Adam, what free will
can doe without help, it is able enough of
it

*In his booke
of the newe
Song. cap. 8.*

Of mans free will

it self to euil, but not vnto goodnes, except it be holpen of God.

*In his booke
of the doctrine
of the
Church, the
37. chap.*

*Against the
3. Epistles
of Pelagius,
vnto Boni-
facius in his
3. booke, and
8. chapter.*

God doth so worke in the hartes of men, and in the free will it selfe, that euery good thought, good counsaile, and all good motions of the will or mind, is of God.

It belongeth to a man, to prepare the hart, and the aunswere of the tongue, is of God. Some not understanding this well, are deceaued, insomuch that they beleue, that to prepare the hart, that is, to begin goodnes, without the helpe of the grace of God, pertaineth vnto man. God forbid, that the children of promise so vnderstand it, as though they would confute the lord, whereas they haue hearde him, saying. Without me ye can do nothing, & say: behold, wee are able of our selues to prepare our hart, and by that to thinke some goodnesse. Who can with a good thought prepare his hart vnto goodnes.

God forbid that any man should vnderstand it so, saue the proude defendours of their will. Therefore it is written: It is in the mans part to prepare the hart, and the aunswere of the tongue, is of the Lord, because the man preparerth the hart, yet for all that, not without the helpe of God.

In

It is said also after this maner: open my mouth and I shall fulfill it. For although we can not open our mouthes, except hee helpe vs, without whom wee can doe nothing, yet we open by his helpe and working, & he fulfilleth that thing, either with our worke, or without our worke. For, what is it to prepare the hart, and to open the mouth, but to prepare the wil: and yet for all þ, it is read in the same Letters, the will is prepared & made ready before of God, and I shall open thy mouth, and I shall teach thee what good thinges thou oughtest to speak: wherfore god doth many good thinges in a man, þ man doth not: but a man dooth no good thinges, which God hath not done, that a man should do.

Not euery one that trusteth in his owne strength and power, but he that calleth vp. on the Name of God, shall be saued.

No man can be content, except the Lord giueth it, therefore God commaundeth continence, and he giueth continence: hee commaundeth by the Lawe, he giueth by grace: he commaundeth by the Letter, he giueth by the Spirit.

Therefore, that wee should beloue in God and liue godly, it lyeth not in the wil or running of man, but in the mercie of

Of mans free will

God: not that we ought not both to will & to run: but because that he himselfe doth worke in vs, both to will, and also to run.

*In his booke
of the spirit
& letter to
Marcellinus
chap. 19.*

The Lawe is giuen, that grace should be sought for: grace is giuen, that the law should be fulfilled: It is not through the fault of the Law, that it was not fulfilled, but through the wisdom of the flesh: which fault is declared by the Lawe, that by Grace it might be healed.

*In his booke
of rebuking
and grace,
the 3. chap.*

A man, know in the commandements, what thou art bound to do: in rebuking, learne that through thine owne fault, thou hast it not, & in prayer learne whence thou must receiue y^e thing that thou wilt haue.

*In the 11,
Chap. of the
same booke.*

The first man had not his grace, whereby he should neuer be willing to be euill: but yet he had that grace, whereby hee might haue bene alwaies preserved from euill, if he would haue continued therein. And without which also hee could not by free will be good: but yet hee was able, by free will to forsake it.

God therefore would not haue him to be without his grace, whom he had left in his owne free will. For free will is able enough to doe euill, but to doe good it hath no power at all, except it be holden by the almighty goodnesse, which helpe if that
man

he may be repayed, or amended. &c.

That nature was good, was made euill by qualitie (man) may not therefore trust in his owne strength, for when it was whole and sound, did not stand, but must seeke victorie by him which cannot be ouercome, but doth ouercome all things.

That the turning of the hart to God, is of God, the Lord himselte testifieth, saying: And I shall giue them a heart that they shall know me that I am the Lorde, and they shall be my people, and I will be theyr God, because they shall bee turned vnto me with theyr harts.

*In his 6.
chap. of the
same booke.*

Not in our will, but in the Lorde we must trust, where are they then, which doe say, that man can rule himselte by his free will, and so doth giue power of free will, that the mercy and iustice of God is taken away.

We will goe after our owne thoughts, where then is the power of free wil, without the grace of God? And the iudgement of mans owne will? ~~We~~ as it is a great offense to God, for a man to followe his owne thoughts, and to doe the will of his wicked hart,

*Vpon the 13
chapter of
Ieremie.*

Therefore, the Heretiques be wont to promise felicitie, and to open vnto sinners

*Vpon the 23
chap. of Iers.*

Of mans free will

ners, the kingdome of Heauen, saying: Thou maist follow the maiestie of God, & be without sinne, such that thou hast receiued the power & strength of free will, and the vnderstanding of the Lawe, whereby thou art able to obtaine whatsoeuer thou wilt. And so the Heretiques doe deceiue the poore, simple, and ignorant persons, and specially women, which being laden with sinnes, are led to and fro with euerie winde of doctrine, deceauing by their flatterie, all them that giue eare vnto them.

*a In his first
booke against
the Pelagi-
ans.*

*b In his se-
cond booke
against the
Pelagians.*

*c In his third
booke against
the Pelagi.*

a *Alwaies pray in vaine, if it be in our owne free will, to doe what we will.*

b *Dooſt thou heare ſo manifolde mercies, and dooſt thou dare to truſt in thine owne ſtrength and power?*

c *Neither in our owne wiſedoms, neyther in any of our ſtrengthes, we ought to truſt, but onely in the Lord, who doth direct the ſteppes of men, when he ſaith. No man can come to me: he breaketh the pride of free will: if he would go ſo far to Chriſt, yet he doth but in vaine endeavour it, unleſſe that be done & followeth: except my father of heauen draw him: alſo this muſt be conſidered, that thing that is drawne, doth not come willingly: but being ſlow, or drawing backe, is led againſt his will.*

He

man had not by free will forsaken, hee should haue been good for euer: but he did forsake, and was forsaken. For the helpe was such that he might forsake it, when he would, not such whereby it might come to passe, that he should be willing.

Did not he giue that thou mightest fight a good fight? If he himselfe did not giue, what was it that thou sayest in another place? I laboured more then they all, yet not I, but the grace of God with mee? *In his 50, booke of Homilies, the 14. Hom.*

Behold, thou sayst, I haue ended my course: did not he also giue vnto thee that thou shouldest finish thy course? If hee gaue not vnto thee, that thou shouldest finish thy course, what is þ thou saiest in another place: that it lyeth not in the willer, nor in the runner, but in God that sheweth mercy? I haue kept the faith, I acknowledge & allow it, I confesse & graunt thou hast kept the faith. But except the Lord doth keepe the Citty, he watcheth in vaine that doth keepe it. Pardon me, O Apostle I knowe nothing of thine owne but euill, pardon vs, O Apostle, we say so, because thou hast taught vs.

The Pelagian Peretiques, thinketh that they haue great knowledge, when they say: God would not commaund that *In his booke of grace and free will, the 4. Chap.*

Of mans free will

he knoweth man is not able to doe: who knoweth not this: But therefore he doth commaunde some thinges: which we be not able to doe, that wee may know what to aske of him. That is, the same sayth, which by prayer we obtaine: that the law dooth commaund.

*Vpon the 98
Psalme.*

Man is able of himselfe to sin, that hee should be iustified is not able of himselfe, but onely by him that dooth iustifie, which onely is iust.

Man is apt and able to wound himselfe: but he is not apt and able to heale himselfe when he will, hee may be sicke: not when he will, he may rise.

*In his tenth
booke of con-
fessions, and
29. chap.*

O loue which doost euer burne, and art neuer quenched, O my louing god, kindle in me, and inflame me, thou commaundest continence, giue me that thou commaundest, and commaund what thou wilt.

*In his booke
of contem-
plations, 15,
Chapter.*

Lord I graunt, as thou hast taught me, I am nothing else but all whole together vanitie, a shadowe of death, a darke bottomlesse pitte, and a barren, and a voide ground, which without thy blessing, bringeth forth nothing, and beareth no fruite, but confusion, sinne, and death. If I haue had any goodnes I receiue it of thee: what soeuer goodnesse I had, it is thine, for I haue

haue it of thee: if I did stand at any time,
I stode through thee: but when I fell, I
did fall by my selfe. And I had lyen al-
waies still in the mire, if thou haddest not
lift me vp: and I had been alwaies blind,
if thou haddest not giuen mee light, when
I see, I had neuer risen againe: if thou
haddest not reached me thy hand.

Yea, after that thou diddest lift mee vp,
I had alwayes fallen, if thou haddest not
stayde me, and holden me vp. I had often
times perished, if thou haddest not gouer-
ned me.

So alwaies, O Lord, thy grace and thy
mercie preuented me, deliuering me from
all euils, sauing me from the that be past,
stirring me vp from them that be present,
defending me from them that be to come,
cutting away the snares of sin before mee,
taking away the occasion and causes. For,
if thou haddest not done this vnto mee, I
had doone all the sinnes in the world, be-
cause Lord, I knowe, that there is neuer
any sin that any man hath done, but an o-
ther may doe the same, if his God be
not with him, which made him.

But thou broughtest it to passe, that I
did them not, thou commaundest that I
should abstaine, and thou pouerest in me

Of mans free will

thy grace that I might beleue. Thou Lord diddest rule me to thee: thou diddest keepe me to thee: and thou hast giuen vnto me grace & light, that I should not commit adultery, and all such other sinnes.

In his third booke against the Pelagi. What other thing is declared in the lost Sheepe of a hundred, but free will of possibilitie in good thinges, was lost by the faulte and transgression of the first man, and byd erre from the companie of the righteous, neither could he returne by himselfe, without the undeserued grace, by the good wil of his good Pastor Christ, wandring in the wilderness of his free will in the workes of the deuill, he called him againe, and put him vpon his shoulders.

Amb. in his booke of the calling of the Gentiles, the 3. Chap.

All men in the first man, were created without any fault or vice, & all our natures were in health, but by the transgression of the same man, we haue lost it: there hence is manne mortalitie, there hence are so many corruptions of þe minde, there hence is ignorance, and difficultie, vnprofitable and vnlawfull concupiscence. &c.

These therefore and other evils, brake into our nature by lost fayth, forsaken hope, blinde wisdom, and bound will, no man doth find in himselfe, where with he

after his fall.

fol. 38.

worke in God, the same dooth God work
in vs, for all thinges are in him, through
him & in him, both our good will then and
also our good workes be of him, which the
Doctour of the Gentiles affirmeth with
these wordes. It is God that worketh in
vs, both the will and the deepe, euen of his
owne good will and pleasure.

*Fulgentius to
Monimus in
his 3. booke.*

Naturall free will, we doe beleue is of
no more value, but onely for carnall or
worldly desires, or deservings which pos-
sible may seeme glorious among men, but
not with God. But those thinges which
belongeth to euermlasting life, wee can nei-
ther thinke, neither will, neither desire,
neither performe, except it be by the infu-
sion and operation of the holy ghost.

*Maxentius
in his 1. booke
of sayth.*

God dooth preuent vs with his grace,
that we may be willing, and with his hel-
ping hand hee dooth follow vs, least wee
shoulde will in vaine.

*Gregory in
his 9. hom. &
1. booke vpon
Ezechuell.*

Such that free will hath bene corrupt
in our first Father, we are not able to will
a good thing, except wee be holpen by the
grace of God.

*Vpon the 63
Psalme.*

Holy men doe knowe, that after the fall
of the first Father, they be borne of a cor-
ruptible stocke, and that they be not by
their owne vertue, but by the heauenlie
grace

*In his 22.
booke of mor-
rall, & 10.
chap.*

Of mans free will

grace that doth preuent them, turned into better desires or workes: and what euill so euer they knowe to be in themselves, they feelee that is deserued, & come of their mortall kind: But what good soeuer they see to be in themselves, they acknowledge to be the gift of the immortall grace: And for this gift that they haue receaued, they be debtors vnto him, which by preuenting them, did giue vnto them that they should will that good thing, which they would not, and by following did graunt, that they should be able to doo that good thing, that they would.

*Bernard in
his booke of
grace and
free will.*

What then? Is this therfore the whole worke of free will: Is this the only merit of it, that it doth consent & agree. Trulle it is, not that the consent wherein all the merit dooth consist, doth come, or is of it. Sith that wee be not of our selues, as of our selues able to thinke any thing, which is lesse then to consent or agree. These be not my words, but the words of y^e Apostle which doth attribute vnto God, and not vnto his free will, all that he good, that is to say, to thinke, and to will, & to performe, according to his good will and pleasure.

Let vs be changed into the same likeness, from cleerenes to cleerenes, as it were with

after his fall.

fol. 39.

with the Spirit of God. Therefore if it be with the Spirit of God, then it is not with free will. Therefore let no man think that it is named free will, because it is occupied with equall might and power, betweene good and bad, seeing that by it selfe it can fall, but not rise againe, but through the Spirit of the Lord.

They that are wise in deede, will confesse, three workings, not of free will, but of the Divine grace in him. First, is creation: second, reformation: the third, ending. In the first, wee were created in Christ, into the liberty of will. In the second, wee are reformed by Christ into the spirit of libertie. In the thirde, wee shall in the ende raigne eternallie with Christ.

What hast thou, that thou hast not receaued: thou art created, thou art healed, thou art saued. To thee, I say, O thou man, which of these hast thou of thy selfe: Thou that wast not, couldest not create: when thou wast a sinner, thou couldest not iustifie: when thou wast dead, thou couldest not raise thy selfe vp againe: besides other things, either are necessary for them that healed, or layde vp for them that shall be saued.

Three

Of mans free will

In his 39
sermon of his
little sermon.

Three blessings are there, which are necessary to vs. First, is preventing: second, is helping: third, is ending, first is of mercy, second is of grace, third is of glory: he dooth prevent our conuersion by his mercy, he helpeth our conuersion by his grace, he doth accomplish our ending with glory, vntlesse the Lord doth giue these three blessings, our bodies can giue forth no fruite. Neyther can we begin any good thing before we be prevented by mercy, or to do any good thing vntil we be holpē by grace, or that we can end in goodnes, vntil we be filled with glory.

Vppon the
118 Psalm.

When I was ignorant, God did teach mee.

When I did erre, God did reduce mee.

When I did sinne, God did correct me.

When I did fall, God did raise me.

When I did stand, God did hold me.

When I did goe, God did leade me.

When I came to him, he did receiue me.

Guliel. Parisiensis in his
booke of the
sum of vices
and vertues.

The soule is in such manner let downe into the body, as if a man should fall into a mirie, deepe, and stony place, and so should both be drowned, araped with mire, and also be hurt. So by originall sin, we are drowned in the darknes of ignorance: we are defiled with lusts & concupiscence: and wee

Wee that cannot come to Christ by his owne strength and labour: how can wee a- uoide all sinnes.

Where there is mercy and grace, free will must cease of his part: In vaine doe we pray vnto God, if it be in free will to doe what we list.

a We sayth not, I haue giuen them po-
wer of free will; that they by their owne
labour, should saue them selues: but I
haue kept them, I haue saued them, I
haue preserved them.

a Upon the
wordes of
Christ, those
whom thou
hast giuen
me, &c.

b Wee had free will before sinne, to
worke well, but after sinne wee had none,
because wee were not able, by our owne
power and strength after sinne, to escape
from the power of the deuill, but as a
Ship when the Sterne is broken, is dri-
uen hither and thither, where the tempest
will: So by the deuill, wee are driuen
from one sinne to another, neither hither
to can doe any thing, but euen as the deuill
will: and except God doeh deliuer vs with
his strong hand of his mercy, wee shall re-
maine in the bondes and chaines of sinnes
vnto death.

b Christ.
of the com-
ming of our
Lord, in his
36 Homily.

When man deliuered himselfe by sin-
ning, vnder the kingdome of sathan: now
is not able of his owne power & strength,

In the same
Homilie.

to

Of mans free will

to come out. So the first will is now turned into necessity. Therefore by our owne wills and negligence we are bound, but by the mercies of God, we are loosed and set at libertie.

*Augu. in his
3 booke and
13 chap. of
free will.*

*In his En-
chiridion to
Laurence, the
31. chap.*

When we speake of the will that is free to doe well, we speake of that will wherein man was made.

If the Apostle did meane none other thing, but that it dooth not onely lie in the will of running of man, except the mercifull Lord doth helpe, wee may also say on the other side, that it lyeth not onely in the mercy of God, without the will and running of man: But sith that were a plaine vngodlines so to say, let vs not doubt but that the Apostle did attribute all thinges vnto the mercy of God, & that he did leaue no maner of thing vnto our owne will and endeouours.

*In his 3 booke
against the
Pelagians.*

Man therefore of himselfe could make his fall because he would: but yet as he fel of himselfe, so was hee not able straight wayes of himselfe, that is, by his proper wil to rise from falling, except by the most mercifull hand of the Lord, when it pleased his heauenly goodnes, hee had raysed him vp.

Euery good worke then, which we doe worke

we are wounded as touching his powers,
and faculties of the mind.

Item, if any man do contend, that in the
purging of our finnes, God doth cary and
abide for our will, but doe not confesse that
the will also to be purged from sinne is
wrought in vs, by the infusion and opera-
tion of the holy Ghost, hee doth resist the
selfe same holy ghost, speaking by Salo-
mon. The will is prepared of the Lorde,
and hee doth also resist the Apostle whol-
somly preaching. It is God that doth both
worke in vs the will, and also the perfor-
mance of the deede, euen of good will.

*The counsell
of Arowisica,
the 4. chap.*

Item, if any man doe affirme, that as
well the increase, as also the beginning of
faith, the selfe same affection to beleue,
whereby we beleue in him that iustifieth
the vngodly, and whereby we come to the
newe birth of Baptisme, is in vs natural-
lie, and not by the gift of Grace, that is to
say, by the inspiration of the holy Ghost,
that redresseth our will from infidelitie to
faith: from vngodlinesse to godlinesse, is
an aduersary to the doctrine of the Apostle.
For as much as blessed Paule saith: We
trust that he which hath begonne in you a
good worke, shall performe it vntill the
day of our Lord Iesus Christ. And this
vnto

*In the 5.
Chap. of the
same counsell*

Of mans free will

Ephe, 2, 8,

unto you is giuen for Christes sake, not onely that you may beleue in him, but also that yee may suffer for him. And againe: ye are saued by grace through faith: and that not of your selues, for it is the gift of G D D.

*In his first
Cha. of the
same counsell.*

Item, if any man doe affirme that vnto vs, beleeuing, willing, desiring, endeuoring, labouring, watching, studying, asking, seeking, knocking, mercy is giuen without the grace of G D D: but also we do not confesse, that it is wrought in vs of God, by the infusion and inspiration of the holy ghost, that we may beleue, wil, or be able to doe all these thing, as it becometh, or doe put the helpe of grace vnder mans humilitie, or mans obedience, neither consenteth that the gift of obedience and humilitie, doe appertaine to the selfe grace, resisteth the Apostle, which saith. What hast thou, that thou hast not receiued? And againe, by the grace of God, I am that I am.

*1. Cor, 4, 7,
1. Cor, 15,
& 10.*

*The counsell
of Mylent,
Chap. 5.*

It is agreed, y^e whosoever shall say, that therefore the grace of iustification is giuen vnto vs, that wee may through grace fulfill that more easily, which wee are commaunded to doe by free choise: As though if grace also were not giuen, although not easily

after his fall.

fol. 41.

easily, yet neuerthelesse, wee might also without Grace fulfill Gods commaundements, let him be accursed. For the Lord did speake of the fruites of his commaundements, whereas he saide, not, without me yee can doe them verp hardly: but hee said, Without me ye can doe nothing.

Iohn, 15, 5.

Chap. 5.

Of originall sinne.

TH E Woman which thou gauest to be with me, shee gaue mee of the tree, and I did eate.

Gen. 3. 12

Because thou hast obeyed the voyce of thy wife, and hast eaten of the tree (whereof I commaunded thee, saying: Thou shalt not eate of it) cursed is the earth for thy sake: in sorrow shalt thou eate of it, all the dayes of thy life.

verse, 17.

When the Lorde saw that the wickednesse of man was great in the earth, and all the imaginations of the thoughts of his hart, were onely euill continually.

Chap, 6, 5.

Then it repented the Lord, that he had made man in the earth, and hee was sorrie in his hart.

verse, 6.

Therefore the Lord said, I will destroy from the earth, the man whom I haue created. &c.

verse, 7.

F 1.

The

Of Originall sinne.

- Chap. 8, 21 The imaginations of mans hart are euill, euen from his youth. &c.
- Iob, 14, 4 Who can bring a cleane thing out of filthines: there is not one.
- Psa, 1, 5 Behold, I was borne in iniquitie, and in sinne hath my mother conceived me.
- Psal. 14, 3 All are gone out of the way, they are all corrupt, there is not one that dooth good, no not one.
- Prou, 20, 9 Who can say, I haue made my heart cleane, I am cleane from sinne.
- Cha, 24, 16 A iust man falleth seuen times, and ryseth againe: but the wicked falleth into mischiefe.
- Eccle. 7, 22 Surely there is no man iust in the earth that dooth good, and sinneth not.
- Esay, 1, 26 From the sole of the foote, vnto the head, there is nothing whole therein, but wounds and swellings, and sores full of corruption. &c.
- Ecd. 17, 14 Every man from his youth is giuen to euill, & their stoupe hearts cannot become flesh.
- Ierem, 17, 9 The heart is deceitfull & wicked aboue all things, who can know it?
- Wisd. 2, 24 Though enuy of the deuill, death came into the world: and they that holde of his side, proue it.
- Mat. 15, 16 Out of the heart come euill thoughts,
mur:

murders, adulteries, fornications, thefts,
false testimonies, flanders. &c.

These are the thinges which defile a verse, 20.
man. &c.

That which is boine of the flethe, is Iohn, 3, 6,
fleth: and that which is boine of the spirit,
is spirit.

As by one man, sinne entered into the Rom, 5, 12,
worlde, and death by sinne, and so death
went ouer all men, for asmuch as all men
haue sinned.

Death raigned from Adam to Moses, verse, 14.
euen ouer them also that sinned, not after
the like maner of the transgressions of A-
dam: which was the figure of him that
was to come.

We know the Law is spirituall, but I Chap, 7. 14
am carnall, sold vnder sinne.

For I allow not that which I doe: for verse, 15,
what I would, that I doe not: but what I
hate, that doe I.

I do not the good thing which I would, verse, 19.
but the euil which I would not, that do I.

Now if I do that I would not, it is no verse, 20,
more I that do it, but the sin that dwelleth
in mee.

The wages of sinne, is death, &c. Chap. 6. 23

Among whom also we had our conuer- Ephe. 2, 3.
sation in tyme past, in the lust of our flesh,

Of Originall sinne.

in fulfilling the will of the flesh, and of the minde. And were by nature the chyliden of disobedience.

Iam, 1, 15,

When lust hath conceived, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

John, 1, 10.

If we say, we haue not sinned, we make him a lyar, and his word is not in vs.

2. Eedr. 7, 48

O Adam, what hast thou doone? for in that thou hast sinned, thou art not fallen alone, but the fall also redowndeth vnto vs that come of thee.

Phillip, 3, 12

Not as though I had already attained to it, either were already perfect. &c.

The Doctours.

*Aug. of the
articles fals-
ly imputed to
him, the first
Article.*

The death of our Lorde Iesus Christ, the sonne of God, is a mighty remedy against the wound of Originall sin, wherewith the nature of all men is (in Adam) corrupt and flaine, and from whence the infection of all concupiscence hath sprung.

*In the third
chap. of his
book of na-
ture & grace*

This nature of man, wherein euery man is borne of Adam, hath now we neede of a Philition, because it is not sound.

*In his third
book and 7.
chap. to Bo-
niface.*

The vertue that is now in a iust man, so farre forth is called perfect, that it pertepneth to the perfection thereof, bothe in trueth to knowe, and in humilitie to confesse, that it is vniuersal.

Hic

Of Originall sinne.

fol. 43.

He hath much profited in this life, that
by his profiting hath learned, how far hee
is from the perfection of righteousness.

*In his booke
of the spirit
and letter,*

Our very righteousness it selfe is so
great in this life, that it standeth rather
in forgiveness of our sinnes, then in per-
fection of righteousness.

*Chap. 35,
In his 19
booke of the
City of God
chap. 27.*

There is no holy and iust man that wan-
teth and lacketh sinne, notwithstanding,
he leaueth not to be holy and iust, for that
he taketh hold of Christ, our holinesse by
faith. &c.

*In his booke
of the defini-
tion of the
Christian
faith, ca. 46*

Not without a cause, wee finde in the
Scriptures, some men to be reported to
be without crime or fault: but wee finde
none that are said to be without sinne, but
one onely, (that is Christ.)

*In his booke
of nature &
grace, cap. 14*

There should neuer be Minister ordey-
ned and appointed in the Church, if the A-
postle had saide: If there be any without
sinne: where as he saith: If there be any
without crime or fault.

*In his first
booke against
the 2 Epist.
of Pelagius.
chap. 14.*

All men were in the first man created
without sinne, and all by the transgression
of the same man haue lost the freedome of
our nature, from thence we take the ma-
nifold corruption, both of body and soule,
from thence ignorance and dulnesse hath
ensued, &c.

*Am. in his 1.
booke of the
calling of the
Gentiles, the
3. Chap.*

Of Originall sinne.

Origen in his
3. booke, &
6. chap. vpon
the Romans.

In the Law it is commaunded, that for him that is bozne, a paire of Turtles, or young Pidgeons shoulde be offered, of the which the one shoulde be for a sin offering, and the other for a burnt offering: for what siane is this one Pidgeon offered? Could this newe bozne childe sin? yea, euen then he hath sinne, for the which he is commaunded to offer a sin offering, from the which there is no man cleane, and though he be but one day old.

For they (to whom the secretes of the diuine misteries were committed) knewe that the naturall filthinesse of sinne was in all men.

In his eyght
Homily.

Hierom vpon
the 47. chap.
of Ezechuell.

What soule so euer is bozne in flesh, it is defiled with filth of wickednes and sinne. Mans hart is set vpon euill, euen from his childhoode, that the nature of man is not one day from his birch without sinne.

In his 1 booke
against the
Pelagians.

What then doe we think, or what ought we to think, that he not perfect? we ought to confesse that we are vnperfect, and that wee haue not yet gotten, nor taken that is required. This is the true wisdomme of a man, to knowe himselfe to bee vnperfect, and as I might say, the perfection of all iust men liuing, in the flesh is vnperfect.

They are called iust men (meaning Job
and

and Zachary, and others) not for that they be boyd of all manner of sinne, but for that they are furnished with the greater part of vertues.

In his booke to Cresphontus.

Then are we said to be righteous, when as wee doe acknowledge our selues to be wicked sinners.

In his first booke against the Pels.

Notwithstanding, we say thus, yet we flatter not vices: but wee followe the authoritie of the Scriptures, that there is nothing without sin. But God hath shut by all thinges vnder sinne, that he may haue mercy vpon all.

Writing to Alagasia.

No man liueth heere vpon the earth without sinne.

Hierom in his 29. Epist.

There shall be no iudgement without merrie, for because there can no man ly- uing be found cleane without filchines, no although hee were but one day olde from his birth.

Basil vpon the 32 Psal.

a No man is cleane from filchines: no, not an infant of one day olde, hath a cleane lyfe heere vpon this earth.

a Ber. in his 2. Ser. vpon the first sun-

b It is stretched out euen from the first man to the last, and this poyson is spreade abroade in euery man, euen from the sole of the foote, to the crowne of the head,

day after E-

The continuation of the soule with the body, it is euen as if it should fall vpon an

piphanie. b In his Ser. of the Passi- on the fourth Feri.

In alio loco.

It is impossible for vs

beape of most sharpe yotthardes, and hurt-
ing stones.

*Guliel. Parisiensis in his
booke of the
sum of vices
and vertues.*

The soule is in such manner let downe
into the body, as if a man should fall into a
mirie, deepe, and stony place, and so should
both be drowned, araped with mire, and
also be hurt. So by originall sin, we are
drowned in the darknes of ignorance: we
are defiled with lusts, & wee are wounded
in the powers and faculties of the mind.

*Amb. in his
booke of good
death, the 3.
Chap.*

I shall offer the Sacrifice of praise, bee
saith not: I do offer, but I shall offer, sig-
nifying that, that is the perfect Sacrifice,
when euery one loosed from the bondes of
this body, shalbe present with the lord, and
offer himselfe a sacrifice of prayse: for be-
fore death, there is no perfect praying, &c.

Chap. 6.

C It is impossible for vs to fulfill
the Law.

Deut, 6, 1.

These are the commaundements,
ordinaunces, and lawes, which the
Lord your God commaunded mee
to teach you, that yee might do the,
in the land whether ye goe to possesse it.

verse, 2.

That thou mightest feare the Lord thy
God, and keepe all his ordinaunces, and his
commaundements which I commaund
thee,

to fulfill the Law.

fol. 45.

thee, thou, and thy sonne, and thy sonnes
sonne, all the dayes of thy life.

Thou shalt loue the Lord thy **G D D**
with all thine heart, and with all thy soule,
and with all thy might. verse, 5.

All these wordes which I commaund
this day, shall be in thine hart. verse, 6.

Cursed be he that continueth not in all
the words of the law to doe them. Deu, 27, 26,

Thinke not that I am come to destroy
the law, or the Prophets: I am not come
to destroy them, but to fulfill them. Math, 5, 17

Ye haue heard, that it was saide vnto
them of the old time: Thou shalt not kill,
for whosoever killeth, shall be culpable of
iudgement. verse, 21.

But I say vnto you: whosoever is an-
gry with his brother vnadvisedly, shall be
culpable of iudgement. v. 22.

Ye haue heard, that it was said to them
of old time: Thou shalt not commit adul-
tery. verse, 27.

But I say vnto you: That whosoever
looketh on a woman, to lust after her, hath
committed adulterie with her already in
his hart. verse, 28.

Why tempt ye god, to lay a yoke on the
Disciples necks, which neither our Fa-
thers, nor we were able to beare?

I

It is impossible for vs

Rom. 7. 23.

I see another law in my members, rebelling against the lawe of my minde, and leading me captiue vnto the lawe of sinne, which is in my members.

verse, 24.

O wretched man that I am, who shall deliuer me from the body of this death?

verse, 25.

I thanke God, through Iesus Christ our Lord. &c.

Rom. 8. 3.

For (that was impossible to the Law, in as much as it was weak, because of the flesh) God sending his owne sonne in the similitude of sinful flesh, and for sinne condemned sinne in the flesh.

1. Cor. 2. 14.

The naturall man perceiueth not the thinges of the spirit of God, for they are foolishnes vnto him: neither can he know the, because they are spiritually discerned.

James, 2. 10.

Whosoener shall keep the whole law, and yet faileth in one poynt, he is guilty of all.

The Doctours.

Aug. in his
book of grace
and free will,
Chap. 4.

The Pelagians think themselves cunning men, when they say, God would not commaund y thing, that hee knoweth a man is not able to do. And who is there that knoweth not this? but therefore God commaundeth vs to do some things that we are not able to do, that we may understand,

stand, what we ought to craue of him.

Sette not thy face against heauen, to mocke fooles eares with these words, be, and can be. For, who will graunt you, that a man can do that thing, that no man euer was able to doe.

I saide, it is possible that a man may be without sinne, if he want not will, the power of God assisting him: and yet I said, that besides only Christ, in whom all men shall be quickned to life, there was neuer man, nor euer shall be, who being in this life, shall haue this perfection.

The vertue that is now in a iust man, so farre forth is called perfect, that it pertaineth to the perfection thereof, both in truth to know, and in humilitie to confesse that it is vnperfect.

To this purpose was the lawe giuen, that of great, it might make the little, that it might shew vnto thee, that thou hast no strength of thy selfe to doe the law. And so being needie, vnworthie, and poore, mightst flee vnto grace, and cry: Haue mercie on me, O God, for I am weake.

All the commandements of God are accounted to be done, when that thing that is not done, is forgiven, and pardoned.

Hee hath much profited in his life, that
by

*Aug. in his
first booke
against the
Pelagians.*

*In his booke
of the spirit
and letter,
Chap. 1.*

*In his third
booke and 7.
chap. to Boni-
face.*

*Upon the
118 Psalm.*

*In his first
booke of Re-
tractations.*

It is impossible for vs

In his booke
of the spirit

1 Letter

chap. 35.

In his 19

booke & 27,

chap. of the

City of God

b Against

the 2 Epi-

stles of Pe-

lagius, cap. 2.

c In his booke

of the spirit,

and the letter

chap. 36.

by his profiting, hath learned how far hee
is from the perfection of righteousness.

a Our verie righteousness it selfe, is so
great in this life, that it standeth rather in
forgiuenes of our sinnes, then in perfecti-
on of righteousness.

b It is impossible that the lawe should
be fulfilled by flesh.

c When from this pilgrimage (wherin
we presently walk through faith) we shall
come to that thing (which yet vnseene) we
hope for, and awaite through patience:
without all doubt, our loue shall not onely
exceed that which we possesse here, but al-
so be farre aboue that which we desire, or
vnderstand: for there remaineth nothing
in vs, that can be added vnto all. For if any
thing should be left out, then can it not be
all: therfore concerning this, shall the first
precept of righteousness be, wherin we are
commanded to loue God with all the hart,
with all the soule, and with all the minde:
wherunto followeth an other, concerning
loue towards our neighbour, which we
shall fulfill in that life, when we shall see
God face to face. But for this cause is it
now also commaunded vs, that we should
be admonished what to aske in faith, whe-
ther to addresse our hope, and in forgetting the

the things which are behind vs, unto what thinges that be before vs, we ought to direct our selues.

The Lorde hath giuen a iust Lawe, *In his preface to the Gala.* to vniust men, to make manifest theyr sinnes, and not to take them away. For it taketh not away sinnes, but by grace of Faith, &c.

There are diuersities of gifts, who euer attained to all of them? There are many Sciences, as Gramer, Rethorique, Logique, &c. Who is he, be he neuer so excellent of wit, that can be a perfect Gramarian, and perfect Logitian, a perfect Rethorician, a perfect Lawyer, a perfect Philitian: there are fewe which attaine one, but both no man can.

Hier. in his first booke against the Pelagians,

Howe is the Gospell lighter then the Lawe, seeing that murder is condemned in the Lawe, & anger is condemned in the Gospell: how is the grace of the Gospell easier, seeing that in the Lawe, adultery, and in the Gospell, concupiscence is punished: Many thinges are commaunded in the Law, which the Apostle sheweth most plainly, that they cannot be accomplished. In the Law, workes are required, which whosoever doth, shall liue in them. In the gospell, y^e wil is required, which although

Hieram vpon the II of Math.

it

All men ought

it haue not the effect, yet it leeseeth not the reward.

*a Theophi-
last. upon the
11 of Mat.*

a All the comādemēts of Christ, are said to be a heauy yoke: for the retribution that shal be after this life, are said to be easie, notwithstanding, during this short time of our life, as very heauie.

*b Thomas of
Aquin. upon
the 3. to the
Gala.*

b To fulfill the whole law, it is impossible (for flesh and blood to doe.)

*c Hierome to
Crescētius
against the
Pelagians.*

c We say, Gods comādemēts be easie, and yet yee are not able to shewe vs anie man, that euer fulfilled them altogether.

*d In his first
booke against
the Pelagi.*

d What then doe wee thinke, or what ought we to think, that be not perfect: we ought to confesse, that we are vnperfect, & that we haue not yet gottē, ney taken, that is required. This is the true wisdom of man, to knowe himselfe to be vnperfect. And, as I might say, the perfection of all iust men liuing, in the flesh is vnperfect.

*Bernard upon
the Can-
sicles, the 35
Sermon.*

Neither was it hidden from the Commaunder, that the weight of the comādemēt, did exceed the ability of men, but he iudgeth it for this cause profitable, that it should warne them of his sufficiency, and that they might also knowe vnto what end of righ eoulnes, they ought to apply their force. Therefore, in commanding impossible thinges, he made not men transgres-
sours,

ours, but humble, and euery mouth might be stopped, and that all the worlde might be in danger vnto God, because, by workes no flesh shall bee iustified in his sight. For when we receaue the commaundement, and feeble our lacke, we shall cry vnto heauen, & God will haue mercie vpon vs, and we shall know in that day, that hee hath saued vs, according to his owne mercy, and not for the righteousnesse of workes, which we haue wrought.

Note the parable for remembrance, and the conclusion for your learning: if in keeping all the commaundements we be vnprofitable, and haue nothing to be proude of, what shall wee thinke of our selues, which do not keepe all, which be guiltie in many of them: what (I say) shal we think of our selues, when none of vs all can say, I haue doone that I ought, vlesse any be priuiledged from saying: Forgiue vs our trespasses. Wherefore, where it is laide, When ye haue doone all thinges, it is not therfore said, as though they could doo all thinges: but for this cause, that though they could doo all thinges, and though they could haue the merites of such, as performe all the commaundements, they must acknowledge them selues vnprofitable seruants;

Thomas de
Vio, alij
Cardinall
Caictan.

All men ought

wants: that by a much stronger argument they might acknowledge themselves lesse then vnprofitable, that is, debtors, & guilty of many things, which they ought, and are bound to doe.

Chap. 7.

¶ All sorts of people ought to know and reade the Scriptures.

Deut, 6, 6,

verse, 7.

These wordes which I commaund thee this day, shal be in thine hart. And thou shalt rehearse them continually vnto thy children, and thou shalt talke of them when thou tariest in thy house; and as thou walkest by the way, and when thou liest down, and when thou risest vp.

verse, 8.

And thou shalt binde them for a signe vpon thy hand, & they shall be as frontlets betweene thine eyes.

verse, 9.

And thou shalt write the vpon the posts of thine house, and vpon the gates.

Nũ, 11, 29.

But Moses said vnto him: Enuiest thou him for my sake? yea, would God that all the Lords people were Prophets, & that the Lord would put his spirit vpon them.

Iosua. 1, 8.

Let not the Booke of the Law depart out of thy mouth, but meditate therein day and

to read the Scriptures.

fol. 49

and night, that thou maist obserue, and do
according to all that is written therein.

But his delight is in the Lawe of the Lord, and in his Lawe dooth he meditate
day and night. Psalm, 1, 2.

Be wise now therefore, O ye Kinges: be learned ye Iudges of the earth. Psalm, 2, 10.

The Lawe of the Lord is perfect, con-
uerting the Soule. The testimony of the
Lorde is sure, and giueth wisdom vnto
the simple. Psalm, 19, 7.

The Statutes of the Lorde are right,
and reioyce the heart. The commande-
ments of the Lord are pure, & giueth light
vnto the eyes. verse, 8.

And more to be desired then gold, yea,
then much fine golde: sweeter also then
honey, and the hony combe. verse, 10.

Moreover, by them is thy Seruant
made circumspect: and in keeping of them
is great reward. verse, 11.

Wherewith shall a young man redresse
his way: in taking heed thereto according
to thy word. Psalm, 119, 9.

I will delight in thy Statutes: and I
will not forget thy word. verse, 16.

Thy word is a Lampe vnto my feet,
and a light vnto my paths. verse, 105,

Every Word of God is pure: hee is a

Prou, 30, 5,

¶ 1

Shield

All men oughte

theob to those that trust in him.

Luke, 11, 51 Woe be to you interpreters of the law, for ye haue taken away the key of knowledge: ye enter not in your selues, and them that came in, ye forbad.

Iohn, 5, 39 Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me.

Acts, 17, 11 These were also more noble men then they which were at Thessalonica, which receiued the word with all readinesse, and searched the Scriptures daily, whether these things were so.

Acts, 18, 24 And a certaine Jewe, named Apollos, came to Ephesus, an eloquent man, mightie in the Scriptures.

Rom. 15, 4 Whatsoeuer thinges are written aforetime, are written for our learning, that we through patience, & comfort of the Scripture, might haue hope.

Colos. 3, 19 Let the Worde of Christ dwell in you plentifully, teaching & admonishing you selues. &c.

2, Tim, 4, 13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

2, Tim, 3, 15 Thou hast knowne the holy Scriptures of a Childe, which are able to make thee wise vnto saluation, through the faith which is in Christ Iesu.

For the whole scripture is given by inspiration of God, & is profitable to teach, to improprie, to correct, and to instruct in righteousness.

And hee saide unto mee: Seale not the wordes of the prophetie of this booke: for the time is at hand.

The Doctours.

WE may becomie like unto God, as farre forth as the weake nature of man can beare: But the likenesse can not be without knowledge, neither is knowledge without doctrine; and in the beginning of doctrine, is speech: And the partes of speech, be words and syllables.

a Would God we wold do according as it is writtē: Search the scriptures.

b The word of God is the lively meate of our soules, with the which it is nourished, fed, and governed, neither is there any thing else, that maketh a reasonable soule to live, but the word of God.

d Young men that use to reade Gods wordes, afterwarde become most vertuous and godly.

e Here we are taught, that euen the lay men ought to haue the word of God, not onely sufficiently, but also aboundantly, and one to instruct and to warde another.

All men ought

Vpon the 133. Psalm. Both married men, and Monkes, and
winnes, commonly haue this contentation
among themselves, who may learne most
Scriptures.

Vpon the 86. Psalm. The Lord hath spoken by his Gospell:
not that a few should vnderstand him, but
that all.

All that euer wee speake, wee ought to
proue it by the Scriptures.

In his third booke and 4. chap vpon the Epist. to the Ephes. We must read the Scriptures with all
diligence, that being as good exchangers,
we may know the lawfull coyne from the
Copper and counterfeit.

Aug. in his 2 booke and 9 chapter of the Christian doctrine. In all these bookes (of y^e scriptures) they
that feare God, and are tamed through
goodnesse, doe search the will of GOD.
The first note of which labor and trauaile
(as we said) is to know these bookes, and
if as yet wee cannot vnderstand them, yet
let vs all by reading of them, get them in
memory, or not to be altogether ignorant
of them. Furthermore, those thinges
which be plainly contained therein, whe-
ther they be precepts of liuing, or else of
belreuing, are earnestly and diligently to
be searched: which, howe many the more
euery man findeth, so much the more is he
apt in his vnderstanding.

Get pee to the hilles of the Scriptures,
there

to reade the Scriptures.

fol. 51.

there be the pleasures of your hearts, there is no noysome, hurtfull, or venomous thinges, no inconuenient thing, there bee most plentifull pastures.

In his booke
of Pastors.

It is not sufficiencye, that ye heare the diuine Scriptures in the Church: But also in your houses, epyther reade them your selues, or else desire some others to reade them, and giue your diligent eare to it.

In his 55.
Sermon.

Heare mee, yee men of the worlde, gette ye the Bible, that most wholesom remedy for the soule: If ye will nothing else, yet at the least, gette the newe Testament, Saint Pauls Epistles, & the Actes, that may be your continuall and earnest Teachers.

Chriso. vpon
the Colos.
the 9. chap.

Let one of you take in hande the holle Bible, and let him call his neighbours about him: and by the heauenly words, let him water and refresh both theyr mindes, and also his owne.

Hom. vpon
Genesis.

Being at home, wee may both before & after meat, take the holy bookes in hand and thereof receiue great profit, and minister spirituall foode vnto our soules.

In his tenth
Hom. vpon
Genesis.

Euen when wee be at home, let vs bestow our time in reading the Scriptures.

In his 29
Hom. vpon
Genesis.

Hearken not thereto onely in the Church but also at home, let the Husband with
the

In his second
Hom. vpon

In his 28. Hom.
upon Math.

the wise: let the Father with the Child, talke together of these matters, and both to and fro, let them inquire, and giue their iudgements. And would God they would begin this good custome.

In his 49.
Hom. upon
Matthew.

Then let them that be in Ierusalem, flee into the Mountaines, that is to say, let them that be in Christs profession, flee to the Scriptures. The Scriptures of the Apostles, and Prophets, be the Mountaines. &c. Our Lord knowing that there should be such confusion in the last dayes, therefore commaundeth that Christian men, that beleue in Christ, willing to haue an assurance of the true faith, should haue recourse to nothing els, but vnto the Scriptures. Otherwise, if they haue regard to any other thing, they shall be offended and perish, not understanding what is the true Church, and by the meane whereof they shall fall into the abhominacion of desolation.

In his 100.
Hom.

In his 100.
Hom. upon
Matthew.

This is it, that as it were with a Pestilence, infecteth all thinges, that ye thinke the reading of the Scriptures, pertaineth onely vnto Monks: whereas it is much more necessary for you, then for them: It is more wickednesse to thinke, Gods law is superfluous, then if ye should neuer

reade

to reade the Scriptures.

fol. 52.

reade it: for these be the words that come from the studie of the deuill.

We may commonly see that our doctrine is knowne, not onely of them that are the Doctours of the Church, and maisters of the people, but also euen of the Taylers, and Smithes, and Cleauers, and of all Artificers: yea, & further, also of women, and that not onely of them that be learned, but also of labouring women, and Sem- ners, and Seruants, & Handmaids: Nei- ther only the Cittizens, but also the coun- trey folkes, doo very wel vnderstand the same. We may finde, yea, euen the very Ditchers, & Deluers, Cowheardes, and Gardiners, disputing of the holy Trini- tie, and of the creation of all things.

Theodoretus
in his fift
booke of the
correction of
the manner
of the Greeke

I would not heere, that any man shoulde lay to my charge the defence of ignorance; as though I enuyed the people any godly knowledge, I wish them to haue all hea- venly knowledge, and not to be ignorant of nothing, necessarie to their saluation; yea, euen with my very hart I wish with Moses: O that all the people could pro- pheticke, and were learned in Gods holie word, and that the Lord would giue them his Spirit.

D. Harding,
in the third
Article, and
31 Dewision,

The Scriptures are easie

Chap. 8.

That the Scriptures are easie to be vnderstoode of the simple people.

Exod, 4, 15

I will be with thy mouth, and with his mouth: and will teach you what ye ought to doe.

Deut, 30, 11

This comendement, which I commaund thee this day, is not hid from thee, neither is it farre off.

verse, 12.

It is not in Heauen, that thou shouldest say, Who shall goe up for vs to Heauen, and bring it vs, and cause vs to heare it, that we may doe it?

verse, 13.

Neither is it beyond the Sea, that thou shouldest say, who shall goe ouer the Sea for vs, and bring it vs, and cause vs to heare it, that we may doe it?

verse, 14.

But the Word is very nere vnto thee: even in thy mouth, and in thy heart, for to doe it.

Psalms, 119,
130.

The enteraince into thy wordes sheweth light: and giueth vnderstanding to the simple.

Psalms, 119,
197.

The Lawe of the Lorde is perfect, converting the Soule: the testimonie of the Lorde is sure, and giueth wisdom vnto the

the simple.

Knowledge is easie to them that will Prou. 41, 6,
vnderstand.

And all thy children shalbe taught of the Els, 54, 13,
Lord, & much peace shalbe to thy children.

They shall all know mee, from the least Iere, 31, 34,
of them, vnto the greatest of them (sayeth
the Lord.)

And the Lord answered me, and said, Haba. 2,
write the vision, and make it plaine vpon
the Tables, that hee may runne that rea-
dech it.

The earth shall be filled with the know- verse, 14,
ledge of the glory of the Lord, as the wa-
ters couer the Sea.

O Father, I giue thee thanks, because Math, 11, 25
thou hast hid these thinges from the wise,
and men of vnderstanding, & hast opened
them vnto Babes.

It is giuen vnto you, to knowe the se- Mat. 13, 35,
cretes of the kingdome of heauen, but to
them it is not giuen.

When he is come, which is the spirit of Iohn, 16, 1,
truth, hee will leade you into all truth, for
he shal not speake of himselfe, but whatso-
euer he shall heare, shall he speake, and he
will shew you the thinges to come.

And it shall be in the last dayes, sayeth Acts, 2, 17
God, I will poure out my spirit, vpon all
flesh,

The Scriptures are easie

flesh, and your sonnes, & your daughters shall prophesy, and your young men shall see visions, and your old men shall dreame dreames.

verse, 28.

And on my seruants, and on my handmaids, I will poure out my spirit in those dayes, and they shall prophesie.

2, Cor. 1, 9

The thinges which eye hath not seene, neither eare hath heard, neither came into mans hart, are, which God hath prepared for them that loue him.

verse, 10.

But God hath reuealed them vnto vs by his Spirit: for the spirit searcheth all things, yea, the deepe things of God.

1, Tim. 1, 3.

He hath made his word manifest in due time, through the preaching which is committed vnto them.

2, Pet. 1, 21.

So that wee first knowe this, that no prophesie in the Scriptures, is of any priuate motion.

The Doctours.

Irenaeus in his
3 booke, and
31 Chap.

Tertullian a-
gainst Pa-
raxen.

Orig. vpo the
25. chap. of
Exod. Hom 7

The Scriptures are plaine, and without doubtfulness, and may be understoode indifferently of all men.

The fewer places, must be expounded by the more places.

Peruaile not, for the word of God is called both flesh, and bread, and milke, and hearbes: and according to the measure of the

the beleeuers, and impossibility of the re-
creauers is diuersly named.

It may be saide, the scriptures are hard, *In his 20.*
yet notwithstanding, if thou reade them, *Hom. upon*
they shall doe thee good. For, the Lord Je- *Iosua.*
sus Christ, if hee finde vs occupied in the
Scriptures, & exercised in the study ther-
of, not only vouchsafeth himselfe to be re-
freshed and fed in vs, but also seeing such a
banquet prepared, bringeth with him his
Father vnto vs.

I demaund not, what these great lear- *Ambrose in*
ned Philosophers say, but what they, do, *his 1 booke*
they are forsaken, and left alone in their *Co 5 Cha. 20*
schooles: behold, how much more waight *Gratianus of*
there is in faith, then in arguments. They *faith.*
with their profound reasons, are daily for-
saken of their fellows. These with their
simple faith, goe forward, & increase daily.
Men beleue not y learned Philosophers,
they beleue vnlearned fishers.

The simple plaine faith of fishers, con- *In his booke*
foundeth the words of the learned Philo- *of the incar-*
sophers. *nation of our*

a It pleased not God by Logique to *Lord, chap, 9*
saue his people. The kingdome of God is *a in his first*
the simplicitie of faith, not in the contenti- *booke, and 3.*
on of words. *chap. of faith*

These thinges haue I sayde, that we
losh

The Scriptures are easie

loth not to heare & reade the Scriptures, although we vnderstand them not.

*In his 26,
Treatise vpon
Math.* Euen they be saued that follow the Letter, that is to say, the plaine story of the Gospell. For onely the simple story is sufficient vnto the saluation of the simple.

*In his fourth
Hom. vpon
the Canticles* The wise men of this worlde, seeing the walls of the Gospell, to rise vp without Grammer, and profounde knowledge in Philosophy, say scornfully among themselves, that all this by subtiltie of speech, and crafty shifts, and Logicall arguments may full easily be shaken downe.

*Hierom vpon
the 19 of
Esey.* It is the order of the Scriptures, after hard things, to ioyn other things that be plaine.

*Vpon the 3.
cha. of Nehem.* At the comming of Messias, the people shall be lifted vp, and shall prophesie, that before lay a sleepe vnder their Masters: and they shall goe into the mountaines of the Scriptures: and there shal they find mountaines, Moses, and Iosua, the some of Nun: the Mountaines of the Prophets, the mountaines of the new Testament, the Apostles and Euangelists. And when they shall see to such mountaines, and shall be occupied in the reading thereof, if they finde not one to teach them, yet shall they endeouour, and good will be allowed,

to be vnderstoode.

fol. 55.

lowed, for that they haue fledde vnto the
fountaines.

The Scriptures are easie to the slaue, *Chrysost. in his 1, Hom. vpon Math.*
to the bus bandman, to the widdow, to the
child, and to him that may seeme to be ve-
rie simple of vnderstanding.

It cannot possible be, that he that with
earnest study, and feruent desire, readeth
the Scriptures, should euermore be forsa-
ken, for although we want the instruction
of man, yet God himselfe from aboue, en-
tring into our hartes, ligheneth our minde:
poureth his beames into our wits, ope-
neth things that were hidden: and becom-
meth vnto vs a Scholemaister of that we
know not: onely if we will do so much as
lyeth in vs.

The holy scriptures expoundeth it selfe,
and suffereth not the Reader to erre. *In his 12. Hom. vpon Genesis.*

Neither hath the Scripture of God a
need of mans wisdom, that it may be
vnderstanden, but the reuelation of the ho-
lie Ghost: that the true meaning beeing
sucked there out, great aduantage may
grow to vs thereby.

Woe by our selues without a Maister,
shall bee able to vnderstand the thinges
which are there intreated of. So that we
doe occupie our selues in these Epistles,
day

*In his Pre-
face to the
Romans.*

The Scriptures are easie

day and night, for we doe not by the sharpnesse of witte and vnderstanding, pierce vnto all those thinges which wee vnderstande: for euen they also which are of moze dull wits, doe by continuall studie, attaine to hard thinges: Euen as the cogitation and senses of man, are most hard to be knowne, yet notwithstanding, our friendes whom wee seruentlie loue, and with whom wee are continually conuersant, doe oftentimes, euen by a becke, open vnto vs the cogitations and senses of theyr mindes, without any token of wordes and speech by them spoken. So shall it come to passe in these Epistles (of holie scriptures) so that a man loue them, and be continually conuersant in them: he which asketh receiueth: he which seeketh, findeth: vnto him that knocketh, it shall be opened.

In his 8 homily vpon the Hebr.

In his first Hom. vpon Mathew.

The Diuichies, and all heresies, deceaue the simple. But if we haue the senses of our minds practised, to discern good and ill, wee may be able to discern them. But howe may our senses become practised: By the vse of the Scriptures, and often hearing. Wee neede no syllogismes, or knowledge of Logique, to vnderstand Gods word: Husbandmen, and old women

men doe vnderstand it.

See enlarge, and lay out with manie words, how hard a matter the knowledge of the Scripture is, and meete onely for a few learned men. *Aug. in his 5 booke against Iulianus.*

These phrases or manner of speech, wherein the Scriptures are written, &c. speaketh without colour, as a familiar friend vnto the hart, as well of the vnllearned, as of the learned. *In his third Epistle to Kelsian.*

The circumstance of the Scriptures is wont to giue light, & open the meaning. *In his booke of questions, 83. q. 69, question.*

a Darke places are to be expounded by moze plaine places, that is the surest way of declaring the Scriptures, to expound one Scripture by another. *In his third booke, & 29 Chapter of Christian doctrine.*

b Who so loueth the law of God, honoureth in it, euen that thing that hee vnderstandeth not. *b Vpon the 119 Psalme.*

c The Scripture of God is like an Apothicaries shop, full of medicines of sundry sorts, that every man may there chuse a conuenient remedie for his disease. *c B. fill vpon the 1, Psal.*

d Only to the children of the holy ghost, all the holic scriptures are plaine & cleere. *d Epipha. in his 2 booke.*

e Christ vnto the strong, is strong meat: vnto the weaker sort, he is hearbs: and vnto Infants, he is milke. *e Greg. Nisenus in his booke of the life of Moses*

In the word of God is plentie, for the strong

Ignorance of the Scriptures

*Falgen, in his
Sermon, of the
confessours.*

Strong man to eate, there is enough for the
childe to sucke: there is also milk for drinke,
wherewith the tender infancie of the faith-
full may be nourished: and strong meate,
wherewith the lusty pouth of them that be
perfect, may receiue the spiritual increase-
ments of holy vertue.

*Theophi. of
Lazarus.*

Nothing can deceaue them that search
the holy Scriptures, for that is the candle
wherby the thiefe is espied.

*Gregory in
his Epist. to
Leander.*

The Scriptures is a flood, wherein the
little Lambe may wade, and the great E-
lephant may swimme.

Chap. 9.

Ignorance of the Scriptures is very
dangerous.

*2. Kings, 17
verse, 26.*

The nations which thou hast remo-
ued, and placed in the Citties of
Samaria, know not the manner of
the God of the Land: therefore he
hath sent Lyons among them, & behold,
they slea them, because they are ignorant
of the God of the Land.

Psal, 95, 10.

Forty perres haue I rentended with
this generation, & said, they are a people
that erre in hart, for they haue not knowne
my wayes, wherefore I sweare in my
wrath,

is very dangerous.

fol. 57.

Wrath, saying: Surely, they shall not enter into my rest.

Then shall they call vpon me, but I wil not aunswere: they shall seeke me earlie; but they shall not finde me. Prou, 1, 28

Because they hated knowledge, and did not chuse the feare of the Lord. verse, 29.

The Ox knoweth his owner, and the Ass his Masters Crib, but Israel hath not knowne, my people hath not understood.

A froward nation, a people laden with iniquitie, a seede of the wicked, corrupt children: they haue forsaken the Lord. verse, 4.

Therefore my people is gone into captivity: because they had no knowledge. Esay, 5, 13.

We haue erred from the way of truth, and the summe of vnderstanding rose vp against vs. Wisd. 5, 6.

We haue wearied our selues in the way of wickednesse and destruction: But we haue not knowne the way of the Lord. verse, 7.

Whereas they liued in great warres of ignorance: those so great plagues, called they peace. Wisd. 14. 21

In no wise speake against the worde of truth: but be ashamed of the lyes of thine owne ignorance. Ecclus, 4, 25

They be blinde leaders of the blind: Math. 15, 14
p. 1. and

Ignorance of the Scriptures

and if the blinde leade the blinde, both shal fall into the ditch.

Mat. 23, 19. We are deceiued, not knowing the scriptures, nor the power of God.

Iohn, 3, 19. This is condemnation, that light is come into the world: & men loued darkness more then light.

Ioh, 12, 35. Hee that walketh in the darke, knoweth not whether he goeth.

Rom. 1, 28. For as they regarded not to know God, such so God deliuered them vpon into a reprobate minde: to do those things which are not conuenient.

Rom. 8, 2. I beare them reuerence, that they haue zeale, but not according to knowledge.

verse, 3. For they beeing ignorant of the righteousness of God, and going about to stablish their owne righteousness: haue not submitted themselves to the righteousness of God.

1, Cor, 8. If any man be ignorant, let him be ignorant.

1, Co. 15, 34. Some haue not the knowledge of God, I speake this to your shame.

1, Cor, 2, 8. None of the Princes of this world haue knowne: for had they knowne it, they would not haue crucified the Lord of glory.

1, The. 4, 13. I would not Brethren, haue you ignorant, concerning them which are a sleep.

is very dangerous.

fol. 58.

that ye sorrow not, euen as others which haue no hope.

The Doctours.

S Aint Paule sayth, knowledge puffeth by the minde, not, for that he founde faulte with the knowledge of God, otherwise, he should first of all others, haue re-
Irenens in his 2 booke & 45 chap.

promised himselfe.
Unto the deuils it is a torment, aboue all torments, and a payne aboue all paynes, if they see any man reading the Word of God, and with seruent study searching the knowledge of Gods Law, and the misteries and secrets of the Scriptures: herein standeth all the flame of the deuils: in this fire they are tormented: for they are sealed and possessed of all them that remaine in ignorance.
Origen in his 27. Homily vpon the booke of Numbers.

Consider in what danger they be that haue no care to reade the holie scriptures, for by the same Scriptures onelie, the iudgement of this triall must be allowed.
In his tenth booke, & 16 cha. vpon the Romaines.

Giuing themselves to sleepe, and slothfulnesse, they thinke it sinne to reade the Scriptures: and such as both day & night are studious in the Lawe of God, they despise as prattlers and vaine men.
Hiero. vpon chap. 1 to Titus.

Ignorance of the Scriptures

*Vpon the E-
pigraph of
Pauſe.*

It was not lawfull for any one of all the
ſifters to be ignorant of the *ſalmes*, nor
to paſſe ouer any day, without learning
ſome part of the *Scriptures*.

*Aug. in his
11. booke of
the City of
God, chap. 2.
In his 105
Epiſtle to
Sixtus.*

If ye haue, or knowe not, what way to
goe, what ſhall it profit you to know whe-
ther to goe?

Ignorance in them that would not un-
derſtand, without doubt is ſinne: But in
them that could not vnderſtand, it is the
punishment of ſin. Therefore, neither of
them both hath good excuſe: but eyther of
them hath iuſt damnation.

*Vpon the
331. *ſalm*.*

There be certaine men, that when they
heare they muſt be humble, abaſe them-
ſelues, and will learne nothing, fearing,
that if they attaine to any knowledge, they
ſhall be proude: and ſo they remaine ſtill
onely in milke, but the ſcripture of God
reprooueth them.

*Vpon the 33
ſalme.*

There was in them the kingdom of ig-
norance, that is to ſay, the kingdome of
errour.

*In his 21
booke, & 22.
Cha. of the
City of God
Chriſtoſt. in
his 2 Hom.
vpon Math.*

Ignorance, is the horrible depth, out of
the which all errors doe ariſe vp, & ſpring
forth.

Thou wilt ſay, I am no *Donke*, I haue
wiſe & chyldren, and charge of houſholde,
this is it, that as it were with a peſtience
infer

is very dangerous.

fol. 59.

infected altogether, that yee thinke the reading of holy Scriptures belongeth on- ly vnto Monkes.

The fault is greater, & more grieuous to thinke Gods lawes is superfluous (and not needfull for thee) then to be ignorant whether there be any such law, or no: for these words come euen from the perswa- sion of the deuill.

This is the working of the deuils inspi- ration, hee would not suffer vs to see the treasure, least we should haue the riches. Therefore he counselleth vs, that it utter- ly auaileth nothing to heare the Lawes of God: least vpon the hearing, wee may see our doings follow.

a Thou wilt say, I haue not reade the scriptures: that is no excuse, but a sin.

a In his 17
Homily vpon
the Hebr.

b The reading of the scriptures is more necessary for you, then it is for Monkes.

b In his 3.

c S. Paule saith: Let the word of God dwell in you aboundantly, but what will these fooles say therunto.

Hom. vpon
Mathew.

D, say they, blef- sed is the simple soule: and hee that wal- keth simply, walketh surely. This is the

c In his 16
Hom. vpon
Iohn.

very cause of all mischief, that in cases of necessitie, there be not many able to alledge the scriptures. For a simple man, in that place may not be taken for a foole,

Ignorance of the Scriptures

or a man that knoweth nothing : but for a man that meaneth no ill, or worketh no fraude : for if it were to be taken so, it had beene in vaine for Christ to say : Bee ye wise as Serpents.

*In his ninth
Hom. upon
the Colos.
In his third
Sermon of
Lazarus.*

This is the cause of all euill, that the Scriptures are not knowne.

The reading of the scriptures is a great fence against sinne : and the ignorance of the Scriptures, is a dangerous downfall and a great Dungeon. To know nothing of Gods Lawes, is the losse of saluation : Ignorance hath brought in heresies, and vicious life : Ignorance hath turned all things upside downe.

*In his 42.
Homily.*

It is a great sinne, deere brethren, to be ignorant of the holie Scriptures.

*In his Preface to the
Romaines.*

Even as if a man walke without this visible light, hee must needs stumble in the darke, and so oftentimes fall : So hee which turneth not the eyes of his minde, to the light of the Scriptures, must needs of force sinne.

*Gregory in
his 1 booke
of 1. cha. of
a Pastour.
Augu. in his
35. Sermon, of
Tyme.*

Who so knoweth not the thinges that pertaine vnto the Lord, be not knowne of the Lord.

If we eyther reade not the Scriptures our selues, or be not desirous to heare others reade them, then are our medicines turned

is very dangerous. fol. 60.

turned into woundes: and then, where we might haue had remedyp, wee shall haue iudgement.

a Ignorance, is the Mother of all errors.

a In the counsell of Toledo in Spaine, 4. Can, 24.

b The ignorance of the Scriptures, is the ignorance of Christ.

b In the 38, distinction, Si iuxta,

Chap. 10.

The worde of God written, in the Canon of the Bible, containeth in it selfe fully, all things needfull for our saluation.

The Messias shall come, which is called Christ: when he is come, he will tell vs all thinges.

Iohn. 4. 25,

Search the Scriptures, for in them yee thinke to haue eternall life, and they are they which testifie of me.

Iohn. 5. 39,

All thinges that I haue heard of my Father, haue I made knowne vnto you.

Ioh. 15. 17,

When he is come, which is the spirit of truth, he will leade you into all truth.

Ioh. 16. 13

Many other signes also did Iesus in the presence of his Disciples, which are not written in this booke.

Ioh. 10. 39

Gods word containeth all thinges

verse, 13,

But these thinges are written, that we might beleue that Iesus is the Christ, the sonne of God, and that in believing, ye might haue life through his name.

AAc, 1, 1,

I haue made the former Treatise, O Theophilus, of all that Iesus began to do and teach.

verse, 2.

Untill the day that hee was taken vp, after that hee through the holy Ghost, had giuen commaundements vnto the Apostles, whom he had chosen.

AAc, 10, 27,

I haue kept nothing backe, but haue shewed you all the counsell of God.

AAc, 16, 12

I obtained helpe of God, and continue vnto this day, witnessing both to small and great, saying none other things, then those which the Prophets and Apostles did say should come.

Rom, 1, 16,

I am not ashamed of the gospel of Christ: for it is the power of God vnto saluation, to every one that belongeth, to the Iewe first, and also to the Gentile.

Rom, 5, 4,

Whatsoever thinges are written aforetime, are written for our learning, that wee through patience, and comfort of the Scriptures might haue hope.

1, Tim, 3, 15

Thou hast knowne the holie Scriptures of a Childre, which are able to make thee wise vnto saluation, through the faith which

needfull for our saluation. fol. 61.

which is in Christ Iesu.

For, the whole Scripture is giuen by verse, 16.
inspiration of God, and is profitable to
teach, to inuowe, to correct, & to instruct
in righteousness.

That the man of God may be absolute, verse, 17.
being made perfect vnto all good works.

The preaching of the Crosse, is to them 1, Cor. 1. 18
that perriish, foolishnes: but vnto vs which
are saued, it is the power of God.

Being borne a new, not of mortal seed, 1, Cor. 1. 23
but of immortal, by the word of God, who
liueth and endureth for euer.

The word of the Lorde endureth for e- verse, 25.
uer, and this is the worde, which is prea-
ched among you.

The prophecie came not in the olde 1, Pet. 1. 21,
time, by the will of men: but holy men of
God, spake as they were moued by the
holie Ghost.

The word of the Lord is liuely in ope- Heb. 4. 12.
ration, and sharper then any two edged
sword, and entreth through, euen vnto the
deuiding a sunder of the soule, and the spi-
rit, and of the ioynts, and the marrow, and
is a discerner of the thoughts and intents
of the hart.

The

Gods word containeth all thinges

The Doctours.

*Athanasius
against the
Gentiles.*

*a Iſychius in
his 5. booke
36 cha. upon
Zeniticus.*

*b Hilas in his
6. booke of
the Trinity.*

*c Epiph. in
his 3 booke
73 Here-
ſie.*

*d August. to
the brethren
in the wil-
dernes.*

*e In his 49
Treatise up-
on Iohn.*

*In his 96,
Treatise up-
on Iohn.*

The holie Scriptures, beeing inspired from God, are sufficient to all instructions of truth.

a Let vs which will haue any thing obserued of God, search no more but that which the Gospell doth giue vnto vs.

b Forasmuch as thou deniest the things that be written, what remaineth there, but that thou must allowe the thinges that be not written:

c This verie worde, substance, is not plainly expresse, neither in the newe, nor old Testament, but the sence and meaning of that word, is euery where.

d Reade the holy Scriptures, wherein ye shall find fully what is to bee followed, and what to be avoided.

e Not all things that the Lorde Iesus did, are written, as the same Euangelist witnesseth: for, the Lord both did and said many thinges that are not written, but thinges were chosen out to be written: which seemed sufficient for the saluation of the belceuers,

For as much as Christ himselfe hath not revealed these things, which of vs will say, they be these, or these: For who is there

needfull for our saluation. fol. 62.

there, either so vaine, or so rash, who, notwithstanding, hee speaketh the trueth, to whom he listeth, and what he listeth, will affirme without any testimony of h scriptures, that these bee the thinges that the Lord then would not open?

Howe much lesse the aboundance of gold, silver, and cloathing, which that people brought with them forth of Egypt, is in comparison of the riches, which afterward they had at Ierusalem, which about all other, was shewed in King Salomons. So let all knowledge (which is gathered out of booke of the Gentiles) be such, if it be compared to the knowledge of Gods Scriptures. For what so euer man learneth without them, if it be euill, there it is condemned; if it bee profitable, there it is found. And seeing then euery man shall finde all things there, which he hath profitably learned other where: much more abundantly shall hee finde those thinges there, which can no where at all else bee learned: but only in the meruailous deepnesse, and wonderfull humilitie of those Scriptures.

*In his third
booke of christi-
an doctrine,
the last chap.*

In these therefore, which are euidentlie contained in the Scriptures, are found all things which containe faith, manners

*In his 2 booke
and 3 chap.
of the same
of booke.*

Gods word containeth all things
of liuing, hope, and loue.

In his 193
Epistle to
Fortunatus.

Let vs seeke no further then is written
of God our Saviour, least a man would
knowe moze, then the Scriptures wit-
nesse.

Chrysost. in
his 19. hom.
vpon Mat.

What soeuer is required for our Sal-
uation, is alreadie contained in the holie
Scriptures: hee that is ignorant, shall
finde there what hee may learne: hee that
is stubborne, and a sinner, may finde there
scourges of the iudgements to come, the
which he may feare: He that is troubled,
may finde there the ioyes and promises of
euerlasting life, through the beholding
of the which, hee may be stirred to good
workes.

Vpon the 2
to the Thes.
Chap. 2.

Allthinges be plaine and cleare in the
Scriptures, and what thinges so euer be
needfull, be manifest there.

Vpon the 2,
to Timothee,
the 3. Chap.

If there bee any thing needfull to bee
knowne, or not to be knowne, wee shall
learne it by the holy Scriptures: if wee
shall neede to reprove a falshood, we shall
fetch it from thence: if to be corrected, to
be chastened, to be exhorted, or comforted:
to be hoist, if ought lack, that ought to be
taught, or learned, we shall also learne it
out of the same Scriptures.

But why did not the Apostles write all
things?

needfull for our saluation. fol. 63.

things: Chiefly, because of the multitude of them. Moreover, they did consider that he, which would not beleue these, would not beleue more: but hee that beleueth these, neede no more to attaine faith.

In his 89
Hom. vpon
the 20, of
Iohn.

In the word of God, is plentie for the strong man to eate: there is enough for the childe to sucke: there is also milke to drinke, wherewith the tender infancie of the faithfull may be nourished: and strong meate, wherewith the lusty youth of them that be perfect, may receaue the spirituall increase of holie vertue: There prouision is made for the saluation of all men, whom the Lorde doth boursafe to saue: there is also that, which is meate for all Estates. There we learne the commandements, which wee ought to doe: there wee knowe the rewardes which we hope for.

Fulgen. in his
Serm. of the
Confessours.

Great is the multitude and number of the Lords signes and miracles, but these which wee haue shewed, are sufficient to make a full and perfect Faith, to them which shall reade them attentiuely: neither am I to bee accused, if I haue not written all, for if euery one should be considered, and none omitted, the world could not hold the number of Bookes. We say that

Cyrrill vpon
the 21 chap.
of Iohn.

Gods word containeth all things

the vertue of his words, is vttered hyperbolically, therefore all things are not written which he did, but those thinges which they that wrote, thought to be sufficient, as well to good manners, as to doctrine: that we shining with a right faith, in good workes & vertues, may come to the kingdom of heauen, through Christ our lord.

*Lxx. upon
the last of the
Prouerbs.*

Like as in a Merchants ship, are caried diuers things necessary for mans life: So in the Scriptures are contained all things needfull to saluation.

*Bruno upon
the 2. Epistle
to Timothy.*

Doubtlesse the holy Scriptures are able to instruct thee to saluation. For euery Scripture being inspired from God (that is to say) spirituallie vnderstanded, after the wil of God, is profitable to teach them that be ignorant: to reprove (that is to say) to conuince them that speake against the faith: to correct sinners: such as deny not themselues to be sinners: to instruct those that be yet rude and simple: to instruct (I say) in righteousness, & they may be made righteous, by putting away their instructions of infidelity: & he may be so taught, that as much as in the Teacher lyeth, hee that is taught, may be the perfect man of God: so perfect, that he may be instructed to doe euery good worke.

Chap.

Nothing ought to be put. &c. fol. 64.

Chap. 11.

Nothing ought to be put too, or taken away from the word of God.

YE shall put nothing vnto the word which I commaund you, neyther shal ye take ought there from: that ye may keepe the commandements of the Lord your God, which I commaunded you. Deut. 5. 22.

Whatsoever I commaund you, take heed you doe it: thou shalt put nothing thereto, nor take ought there from. Deu. 12. 31.

Be thou strong, and of a most valiant courage, that thou mayst obserue and doe according to all the law which Moses my seruant hath commaunded thee: thou shalt not turne away from it, to the right hand, nor to the left, that thou mayst prosper where so euer thou goest. Iosua. 1. 7.

Euery worde of God is pure, hee is a shield to those that trust in him. Pro. 30. 5.

Put nothing vnto his words, least hee reprove thee: and thou be found a lyer. verse, 6.

Though that we, or an Angel from heauen, preach vnto you otherwise then that we haue preached vnto you, let him be accursed. Mat. 28. 20.

Eca.

Nothing ought to be put

Teaching them to obserue all thinges;
whatsoever I haue commaunded you.

Gal. 3, 15.

Brethren, though it be a mans cou-
nant, whē it is confirmed, yet no man doth
abrogate it, or addeth any thing thereto.

Reu. 22, 18.

I protest vnto euery man that beareth
the wordes of the prophetic of this booke,
if any man shall adde vnto these thinges,
God shall adde vnto him the plagues that
are written in this booke.

verse, 19.

And if any man shall diminish of the
wordes of the booke of this prophetic, God
shall take away his part out of the booke of
life, & out of the holy citty, and from those
things which are written in his booke.

The Doctours.

*Cyprian in
his 1 booke
and 8 Epist.*

It is aduouterous, it is wicked, it is
abominable, whatsoever is ordered by
the rashnes of man, that **G O D**s or-
der should be broken.

*Ambrose in
his 3 booke
and 1 chap. of
Virgins.*

We iustly do condemn all new thinges
which Christ hath not taught: for Christ
is the way to the faithfull. If therefore we
our selues preach any thing that Christ
hath not taught, iudge that detestable, and
abominable.

*a In his book
of Paradise,
the 12. chap.*

By that which Eue added to the word
of God (thou shalt not touch, &c.) **W**e do
learne

or taken from Gods word. fol. 65.

learne howe much this present lesson put-
teth vs in remembrance that wee ought
to adde nothing to the word of God: yea,
though it be for a good purpose. For, if
thou put to, or take away any thing, it ap-
peareth to bee a transgression of the com-
mandements: for there ought nothing to
be added, although it seeme good.

Neither, saith the Apostle, if they preach *Upon the E-*
contrary: but if they preach any thing be- *piſt. to the*
sides that, that we haue preached, that is, *Galauchap. 1.*
if they adde any thing to it at all, holde the
accursed. Neither do I accept in my selfe, if
I put any thing besides that which was
preached before.

We see therefore this is your mist, that
all authoritie of the scriptures be remo- *Aug. against*
ued, that each man may be led by his own *Faustus, in*
fantasie, what hee list, either to allowe in *his 30 booke*
the holie Scriptures: or else to disallow, *& 13 chap.*
that is to say, that he submit not himselfe
touching his faith, to the authoritie of the
scriptures, but that he make the scriptures
subiect vnto him, not that he will allow a-
ny thing, because it is written, in that high
authoritie of the Scriptures, but that hee
will thinke it well written, because hee al-
loweth it.

Sitting vpon the Chayre of Moses,
I 1. they

Nothing ought to be put

In his 46
Treatise vpon
Iohn.

they teach the Law of God: therefore God teacheth by them. But if they will teach they owne, heare them not, doe not after them: for truly, such men teach they owne, but not those things which are Iesus Christes.

Vpon the 26
Psalme.

I may saue vnto you, and hastily I shall be no sure Stewarde, but a foolish fabler. Behold, to saue without the Gospell, is to fable.

Basil in his
morals. chap.
14.

Who so forbiddeth vs to doe that God commaundeth: or commaundeth vs to doe that God forbiddeth, is accursed vnto all them that loue the Lord.

Chris. of the
vperfect
worke vpon
Mat. cap. 7.

Euery Preacher is a seruant of the law, which may neither adde any thing about the Lawe, of his owne minde, nor withdraw any thing after his owne understanding: but Preach that thing onely that is had in the Law, as Salomon saith. Thou shalt adde nothing to the worde of God, nor take ought there from.

In his first
Hom. vpon
Titus.

Like as the Bible crieth openlie to all them that be in the Court, so we do preach openly: but on that condition that we adde nothing, but preach onely that thing that we haue heard, for the office of a Crier, is to speake out those thinges that bee committed vnto him, and not to adde, change,

or taken from Gods word. fol. 66.

to take away any thing. All other things which they seeke out, and inuent at their owne pleasure, without the authoritie and testimonie of the Scripture (as though they were the Traditions of the Apostles) the Lawe of God cutteth off.

*Upon the 1
Chap. of A-
geus.*

Any thing be brought vnto vs vnder the name of the holie Ghost, besides the Gospell, let vs not beleue to. For, as Christ is the fulfilling of the Lawe and the Prophets: So is the holie Ghost, the fulfilling of the Gospell.

*In his booke
of the holie
Ghost.*

The fruites of a man, is the confession of his Faith, and the workes of his conuersion. If thou therefore shalt see a Christian man, forthwith considered if his confession agree with the Scriptures, hee is a true Christian: but if not, hee is (as Christ saide) false; for so Iohn wrote in his Epistle of the Heretiques: said not, if any come vnto you, not hauing the name of Christ, bid him God speede: but if any bring not this doctrine. &c.

*In his ninth
Hom. vpon
the 7. of
Mathew.*

There be two offices of a Bishoppe, to learne the Scriptures of GOD: and by oft reading to digest the same, or else to teach the people, but let him teach those

*Cirill in his
9 Booke vpon
Leuit.*

107. Nothing ought to be. etc

things which he hath learned of God, and
not of his owne heart, or by mans wit,
standing: but those things which the holy
Ghost teacheth.

Beda in the
first Epist.
of Peter, and
5. Chap.

If any man speake, let him speake as
the wordes of God, fearing least he say,
or commaund any thing besides the will of
God, or besides that which is manifestly
commaunded in the holy Scriptures, and
be founde as a false witnesse of God, or
committer of sacriledge, or a bringer in
any strange thing fro the Lords doctrine,
or leaue out, or passe over any thing that
pleaseth GOD, saying that Christ com-
maundeth the preacher of the truth, con-
cerning them whom they had taught, say-
ing: Teach them to keepe all things that
I haue commaunded you: Yea, euen the
same which he had commaunded, and not
other: and he commaundeth his pre-
achers to commaund their hear-
ers to keepe, not some
of these.

Chap

Chap. 12.

The Scriptures are sufficient to debate
and deside all doubts and contro-
uersies.

Thy Word is a Lanterne vnto my Psalm, 119.
feete: and a light vnto my pathes, 105,
Hee sheweth his worde vnto Ia. Psal. 147, 20
cob: his statutes and ordinaunced
vnto Israell.

Hee hath not dealt so with euery Nati- verse, 21.
on: neyther haue they knowne his iudge-
ments.

The word of God most high, is the foun- Wisd, 1, 2,
taine of wisdom: & the everlasting com-
mancements are an entrance vnto her.

If thou be the sonne of God, commaund Math, 4, 3,
that these stones be made bread.

He answered, and said: It is written: verse, 4.

Man shall not liue by breade onely, but by Deut, 8, 5,
euery Word that proceedeth out of the
mouth of God.

It is written againe: Thou shalt not Psal. 92, 11,
tempt the Lord thy God.

Answered Sathan, for it is written: Thou verse, 20.
shalt worship the Lord thy God, and him
onely shalt thou serue.

Goe pee and learne what this is, I will Math 9, 13,
haue mercy and not sacrifice: for I am not

The Scriptures are sufficient
come to call the righteous, but sinners to
repentance.

Math, 12, 3. Haue ye not read what David did, when
hee was an hungred, and they that were
with him.

verse, 4. Howe hee entred into the house of God,
and ate the shewe bread, which was not
lawfull for him to eat, &c.

verse, 5. O haue ye not read in the Law, how on
the Sabaoth day, the priests in the Tem-
ple, brake the Sabaoth, & are blamelesse.

As Jonas was three daies and 3 nights
in the Whales belly: so shall the sonne of
man be three daies and three nights in the
heart of the earth.

Math, 15, 7
verse, 8. O hypocrites, Esaias prophesied well of
you, saying: This people draweth me
vnto me with their mouth, and honoureth
me with theyr lippes: but their heart is
farre off from me.

Mat. 16, 4. The wicked generation, and adulterous
seeketh a signe, & there shal no signe be gi-
uen it, but y^e signe of the Prophet Jonas.

Mat. 22, 37.
And concerning the resurrection of the
dead haue ye not read what is spoken
to you of God, saying.

verse, 32. I am the God of Abraham, & the God
of Isaac, & the God of Jacob, GOD is
not the God of the dead, but of the liuing.

Mat. 22, 32.

to debate all controuersies, fol. 68.

Maister, which is the greatest commandment in the Lawe? Iesus said to him: Thou shalt loue the Lord thy God, with all thine hart. &c. verse, 39.

Then the Phariseis came & asked him, if it were lawfull for a man to put away his wife, and tempted him. Mark. 10. 2.

At the beginning of creation, God made them Male and Female. verse, 6.

For this cause shall man leaue his father and Mother, and cleaue to his wife. verse, 7.

Ought not Christ to haue suffered these thinges, and to enter into his glory?

And hee began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures, the thinges which were written of him. verse. 27.

They haue Moses and the Prophets: let them heare them. Luk, 16, 29.

It is writtē. My house is y^e house of prayer, but ye haue made it a den of Thieves. Luke, 19, 49.

Is it not written in your Lawe? I said ye are Gods.

But this is that, which was spoken by the Prophet Joel. Acs, 2, 16.

And it shall bee in the last dayes, sayth God, I will poure out of my spirit vpon all flesh. &c. Joel, 2, 28.

To him giue all the Prophets witnesse: Acs, 10, 41.

The Scriptures are sufficient

that through his Name, all that beleue in him, shall receiue remission of sinnes.

Act, 18, 28 For mightily he rebuted publickely the Iewes with great vehemencie: shewing by the scriptures, that Iesus was Christ.

Rom. 3, 10. As it is written: There is none righteous, no, not one.

Plal, 14, 1, There is none that understandeth: there is none that seeketh God, &c.

Rom, 9, 12. For, what saith the Scripture? Abraham beleued GOD: and it was counted to him for righteousness.

Gen, 25, 23, It was saide vnto her: The elder shall serue the younger.

Mala. 1, 2. As it is written, I haue loued Iacob, & haue hated Esau.

Exo, 33, 15, For he saith to Moses, I will haue mercie on him, to whom I will shew mercie; and will haue compassion on him, on whom I will haue compassion.

1. Cor, 10, 4 The weapons of our warfare, are not carnall, but mightie through God, to cast downe holdes.

verse, 5. Casting downe the imaginations, and every high thing that is exalted against the knowledge of GOD: and bringing into captiuitie every thought, to the obedience of Christ.

1, Cor, 2, 23 For I haue receiued of the Lorde, that which

to debate all controuersies. fol. 96.

which I also haue deliuered vnto you, to wit, that the Lord Iesus in the night hee was betrayed, tooke bread, &c.

The whole Scripture is giuen by inspiration of God, & is profitable to teach, to imbrooue, to correct, and to instruct in righteousness. 2.Tim, 3, 16

The word of God is liuely, and mightie in operation, and sharper then any two edged sword, and entreteth through, euen vnto the deuiding a sunder of the soule and the spirit, and of the ioynts and the marrow, and is a discernet of the thoughts, and the intents of the hart. Heb, 4.

The Doctours.

The verie doctrine of Heretiques compared with the Apostles doctrine, by the diuersitie and contrarietie, that is betweene that and the other, will some pronounce sentence of it selfe, that neither Apostle nor Apostolique man, was author of it.

Tertul. of the
prescripts of
Heretiques.

The holy scriptures wil easilie bewray and confound the guiles and thefts of Heretiques. In his booke of the Trinity.

Consider in what danger they be that haue no care to reade the holy scriptures. For by the same Scriptures onelie, the iudgment of his triall must be allowed. Origen in his 10. booke & 16. Chap. 10 the Romans.

Wice

22. 107 **The Scriptures are sufficient**

In his first
Hom. vpon
Ieremie.

We must needs call to witnes the holy
Scriptures: for our iudgments and expo-
sitions, without those witnes they carrie
no credite.

In his 25,
Homily vpon
Matth.

As whatsoeuer golde is without the
Temple, is not sanctified: so what so euer
sence is without the holie Scriptures, al-
though vnto some it seeme wonderful, yet
it is not holy, because it is not containned
in the sence of the Scriptures.

Athanas. to
Serapion.

Neuer moue question hereof: but on-
ly learne of the holy Scriptures. For the
onely proofes that ye shall there finde, are
sufficient to proue the Godhead of the ho-
ly Ghost.

Sera. in his
1 booke, and
16 Chap.
Cyprian to
Pompejus.

By opening and expounding the holy
Scriptures, often times we ouerthrow
them (that were the Arian heretiques.)

If we returne to the head, & beginning
of our Lords tradition, error of man must
needs giue place.

Hillar. vpon
the 65 Psal.

This is the very order of the Apostles
doctrine in the Gospel, to preach God out
of the Law and the Prophets.

In his 7 booke
of the Trin.

In matters touching God, there is no
speech left vnto men, but onely the worde
of God. All other authorities be short,
and narrowe, and darke, and trouble-
some.

The

to debate all controuersies. fol. 70.

The sword of Gods word is layd upon
the Mountaines, that lift themselves vp
against the knowledge of God.

*Hier. vpon
the 1 Chap.
of Aggeus.*

All that euer wee speake, wee ought to
proue it by the Scriptures.

*Vpon the 91
Psalm.*

We must read the Scriptures with all
diligence, & must be occupied in the law of
the Lord, both day & night: that wee may
become perfect exchaungers, and be able
rightly to discern what mony is lawfull,
and what is counterfet.

*In his third
Booke & 5
Chap. to the
Ephosians.*

Thou that art a maintayner of newe
doctrine, what soeuer thou be, I pray thee
spare thy Romaine eares, spare thy faith
that is comended by the Apostles mouth,
why goest thou about now after foure hi-
dred petres to teach vs that sayth, which
before wee neuer knewe: Why bringest
thou vs forth that things, that Peter and
Paul neuer vttered: Euermore vntil this
day, the Christian world hath bene with-
out this doctrine.

*To Parme-
nius.*

Neyther will I alledge the counsaile of
Nice against thee, neyther shalt thou al-
ledge the counsaile of Armine against me.
By the authoritie of the Scriptures, let vs
weigh matter with matter, cause with
cause, reason with reason.

*Aug. in his
3, Booke and
14 chap. a-
gainst Max-
imians.*

Haue alway all those authorities, that
eether

The Scriptures are sufficient

In his third
Chap. of his
booke of the
ruine of the
Church.

either of vs alleadgereth against the other,
sauiug such onely as bee taken out of the
heauenly Canonically Scriptures. But
perhaps some will aske mee. Wherefore
would yee haue all such other authorities
put away? I aunswere, because I would
haue the holy Church to be proued, not by
the opinions of men, but by the word of
God.

a In his first
booke of re-
mission.

a Let vs yeeld and consent, to the holy
Scriptures, which can neither deceaue,
nor be deceiued.

b In his 2
booke against
Cresconius.

b According to those books of the Scrip-
tures, wee iudge franklie of all other writ-
tings, whether they be of the faithfull, or
of the vnfaithfull.

c In his 96,
Treatise vpon
Iohn.

c Whereas the Lorde himselte hath not
spoke, who of vs can say, it is this, or that,
or if he dare say so, how can he proue it?

d In his booke
of Pastors,
the 24. chap

d I require the voyce of the shepheard:
reade me this matter out of the Prophets;
reade me it out of the Psalmes: read it out
of the law: reade it out of the gospel: read
it out of the Apostles.

e In his booke
of nature &
grace. cap. 61

e I owe my consent without gaine-say-
ing, onely vnto the canonical Scriptures.

f Vpon the
93 Psal.

f I may saie vnto you, and haustilie I
shall be no sure Steward: but a foolish fa-
bler. Behold, to saie without the Gospel

is to fable.

Yea, if they say that Christ hath appeared in the very true church of God, yet beleeue them not, for this is no woorthy or sufficient knowledge of my Godhead. By this hee sheweth, that out of the very true Churches, often times come forth deceauers. Therefore we may not beleeue, no not the, vntlesse they speak & do such things as are agreeable to the Scriptures.

I beleeue you all, weigh not what this man, or that man thinketh: but touching all these things, search the Scriptures.

Who soeuer useth not the holie Scriptures, but commeth in another way, that it is not lawfull, hee is not the shepheard of the flocke, he is the thiefe.

The Euangelists & Apostles writings, and the sayings of the olde Prophets, doe cleerely instruct vs, what iudgement wee ought to haue of the meaning and will of God.

Therefore laying aside all contentions, out of those heauenly Oracles, let vs seek for the assoyling of our questions.

Let vs take the resolution of our questions out of the words of the holy Ghost, in our disputations of godlie matters, wee haue layde before vs, the doctrine of the

Chri in the vnperf. it worke, the 49. Hom.

In his third Hom. vpon the 2. to the Corin. In his 58. Hom. vpon Iohn.

Theodoret in his first booke and 7. Chap.

Sozem. in the Tripartite hist. 2 booke and 5. chap.

Col.

The Church is knowne

Gospell.

*Ambrose to
Gratianus
the Emperor,
in the 1. book
of 7. Chap.*

Let our iudgement stand apart : and let
vs aske S. Paule the question.

We reioyce together, each of vs in o-
thers behalfe, for the sayth, both of our
Churches, and also of yours is agreeable,
both vnto the heavenly inspired Scrip-
tures, and also to the tradition and expo-
sition of our Fathers.

*Eugrius in
his 3. booke.*

We knowe that these godly Fathers
concluded this matter, by such wordes as
the Euangelists and Apostles haue utte-
red of our Lord.

Chap. 13.

The Church is knowne by the word
of God.

Math, 7. 47.

Who soeuer heareth of me these
wordes, and doeth the same, I
will liken him to a wise man,
which hath builded his house
on a Rocke.

Mat, 16. 13.

Whom doe men say, that I the sonne
of man am.

verse, 14.

And they saide, some say, Iohn Baptist,
and some Elias, other Ieremias, or one
of the Prophets.

verse, 15.

Hee saide vnto them, but whom doe yee
say that I am.

verse, 16.

Then Simon Peter answered & said :
Thou

by the word of God.

fol. 72.

Thou art Christ the son of y^e liuing God.

I say also to thee: thou art Peter, & vpon this rock will I build my Church, and the gates of hell shall not ouercome it. verse, 17.
Mat. 16, 18

To whom shall wee goe? thou hast the words of eternall life. John. 6. 39

He that is of God, heareth gods words: ye therfore heare them not, because ye are not of God. John, 8, 47,

Ye sheepe heare my voice, and I know them, and they follow me. John, 10, 17,

Search the Scriptures: for in them ye thinke to haue eternall life, and they are they which testifie of me. John, 5, 39

And they continued in the Apostles doctrine, & fellowship: and breaking of bread and prayers. Acts, 1, 48

Faith is by hearing, and hearing by the word of God. Rom, 1, 37

Other foundations can no man lay, then that which is layd, which is Iesus Christ. 1, Cor, 3, 11

And if any man build on his foundation, gold, silver, or precious stones: Timber, Hay, or stubble. verse, 12.

Euery mans worke shall be made manifest: for the day shall declare it, because it shall be revealed by the fire: & the fire shall try euery mans worke, of what sort it is. verse, 13.

Husbands, loue your Wives, euen as Christ Ephes, 5, 25,
Christ

The Church is knowne

Christ loved the Church, and gave him-
selfe for it.

verse, 26.

That he might sanctifie it, & cleanse it by
the washing of water, through the word.

1 Tim. 3, 13

If I tarry long, thou maist know yet,
howe thou oughtest to behaue thy selfe in
the house of God, which is the Pillar and
ground of truth.

1 Joh. 8, 2

The Doctours.

Irenaus in
his 3 booke,
& 11 chap.
In his third
booke and 2
Chap.

The Pillar & Butters of the church,
is the Gospell and spirit of life.

Heretiques, when they be reprovued by
the Scriptures, they fall to the accusing
of the Scriptures, as though eyther they
were not well and perfect, or wanted au-
thority, or were doubtfully uttered: or that
they that know not the tradition were ne-
uer able by the Scripture to finde out the
truth.

Aug. in his
booke of the
unity of the
Church, the
third chap.
In the 16.
chap. of the
same booke.

There be certaine bookes of our Lord,
vnto the authority wherof each part agree-
eth, there let vs seek for the Church, ther-
by let vs try and examine our matters.

I will, pee shew me the holy church, not
the decrees of men: but the word of God.

Whether they haue the Church, or no,
let them shew by the Canonickall booke of
the holy Scriptures, we must know the

Church

Church of Christ, even like as we knowe
Christ: which is the head of the Church,
in the holy Canonick Scriptures.

The question or doubt is, where the
Church should be: what then shall we do?
Whether shall we seek the Church in our
owne wordes, or in the wordes of her head,
which is our Lord Jesus Christ? In my
iudgement, we ought rather to seeke the
Church in his wordes: for that hee is the
truth, and best knoweth his owne body.

*In the 2.
chap. of the
same booke.*

Let vs not heare these wordes: This say
I, this sayst thou: but these wordes let vs
heare. Thus saith the Lorde: There let
vs seeke the Church: there let vs discusse
our causes.

*In the 3.
Chap. of the
same booke.*

Whether of vs be Scismatikes, wee
or you, aske you not he, I will not aske
you: Let Christ be asked, that hee may
shew vs his owne Church.

*a In his 2
booke & 85.
chap. against
the Letters of
Perilian.*

The holy Scriptures betwex the
Church, without any doubtfulnesse.

*b In his first
booke & 33.
chap. against
Cresconius.*

When you shall see the abhominacion
of desolatio stand in the holy place, that is,
when you shall see vngodly heresie (which
is the Armie of Antichrist) stande in the
holy places of the church, in that time, let
them which are in Jewrie, flee vnto the
Hilles, that is, let them that be in Chris-

*c Chri. of the
vnperfect
worke vpon
Mash.*

The Church is knowne

And so, resort unto the Scriptures.

For like as the true Jewe is a Christian (as the Apostle saith, he is not a Jewe, which is outward, &c.) In like manner, the verie Jewe is Christianitie, the Pillers are the Scriptures of the Apostles and Prophets.

And why doth hee commaund all Christians at that time, to resort to the Scriptures? For in this time, since heresie hath prevailed in the Church, there can be no other proove of true Christianitie, neither can there be any other refuge for christian men (willing to knowe the trueth of the right faith) but onely unto the holy scriptures. Before time it was shewed by many other meanes, which was the true Church of Christ, and which Semble: But now there is no other way to knowe it. And why? For all those things which pertaine to Christ in deed, haue the Heretiques in their Schismes: likewise Churches: likewise the Scriptures of God: likewise Bishoppes, and other orders of Clarks: and likewise Baptisme: and the Sacrament of thanksgiving, and to conclude: Christ himselve.

Wherefore, hee that will know which is the true Church of Christ, in thys is great

great a confusion of things, being so like,
howe shall wee knowe it, but onely by the
Scriptures?

It was also known, which was the true
Church of Christ, by their maners, when
the conuersation of Christian men (either
of all, or many) was holy, which was not
among the Heathen.

But now, Christian men are become
like, or worse then the Gentiles or Here-
tiques, yea, and there is more continence
found amongst them, then among Chri-
stians.

Therefore, he that will knowe which is
the true Church of Christ, whereby shall
he know it, but only by the Scriptures?

The Lorde therefore knowing that so
great a confusion of things should come in
the latter time, commandeth that Christi-
an men, that be willing to know the right
Faith, should flie to none other thinges,
but onely to the Scriptures: for if they
looke vpon any other thing, but onely the
Scriptures, they will be offended and pe-
rishe, not perceiuing which is the true
Church: And so to fall into the abhomi-
nation of desolation, which standeth in the
holy places of the Church.

What credite Doctors are of

Chap. 14.

What credite Doctors and Counsellors are of themselves, without the word of God.

Deut. 13, 1.

If there arise among you, a prophet, or a dreamer of Dreames, (and giue thee a signe or wonder.

verse, 2.

And the signe and wonder which hee hath told thee come to passe) saying: Let vs goe after other Gods, which thou hast not knowne, and let vs serue them.

verse, 3.

Thou shalt not hearken vnto the wordes of the prophet, or vnto the Dreamer of Dreames.

Ierc. 23, 16.

Hear not the wordes of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of theyr owne heart, and not out of the mouth of the Lord.

verse, 18.

Let him speake my wordes faithfully. What is Chaffe to the heate, sayth the Lord:

Exech. 13, 2.

Say thou vnto them that prophesy out of their hearts, heare the wordes of the Lord.

verse, 3.

Woe vnto the foolish Prophets, that followe theyr owne spirit, and haue seene nothing.

Whe

without the word of God. fol. 75.

Who so euer therefore shall breake one of these least commandments, and teach men so, hee shall be called the least in the kingdome of heauen. Math. 5, 19.

In vaine they worship mee, teaching for doctrines, mens precepts. Math. 15, 9.

Now this I say, that euerie one of you saith, I am Pauls, I am Apollos, and I am Cephas, and I am Churkes. 1. Cor. 1, 12.

Is Churke deuised: was Paule crucified for you: Either were yee Baptized in the name of Paule: verse, 13,

Let no man reioyce in men. 1. Cor. 3, 21

Who is Paule then: And who is Apollos: but the Ministers by whom yee beleue, and as the Lorde gaue to euerie man. 1. Cor. 3, 5.

I haue planted, Apollos watered: but God gaue the increase. verse, 6.

So then, neither is he that planteth, any thing, neither he that watereth: but God which gaue the increase. verse, 7.

I beseech you brethren, marke them diligently which cause deuillon & offences, contrary to the Doctrine which yee haue learned, and auoyde them. Rom, 16, 17

Though that we, or an Angel from heauen, preach vnto you other wise then that which wee haue preached vnto you, let him

Gala, 1, 8,

What credit Doctors are of

him be accursed.

1. Iohn, 4, 1. Dearly beloued, beleue not every spirite, but try the spirites, whether they be of God: for many false prophets are gone out into the world.

2. Iohn, 9. Whosoever transgresseth, & abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, hee hath both the Father and the Sonne.

verse, 10. If there come any vnto you, & bring not this doctrine, receiue him not to house, neither bid him God speede.

verse, 11. For he that biddeth him God speed, is partaker of his euill deedes.

Iames, 2, 1. My Brethren, haue not the faith of our glorious Lord Iesus Christ, in respect of persons.

verse, 2. For if there come into your company a man with a gold Ring, and in goodly apparell, and there come in also a poore man, in vile raiment,

verse, 3. And ye haue respect to him that weareth the gay cloathing, and say vnto him, Sit thou here in a good place, and say vnto the poore, Stand thou there: or sit here vnder my fote stoele.

verse, 4. Are ye not partiall in your selues, and are become Iudges of euill thoughts.

without the word of God.

fol. 76.

The Doctours.

Among you, the right of **GOD** is weighed by the iudgement of men.

Tertul. in Apologet.

It is not lawfull for vs to flatter our selues, with any thing of our iudgement and discretion, nor to chuse that which any man hath brought in of his owne head, we haue the patterne of the Apostles for vs, which tooke nothing to bring in after theyr owne pleasure, but faithfully assigned to the Nations, the doctrine that they had receiued of Christ.

b In his book of the prescrip. against Heretiques.

Who soeuer speaketh any thing more then is written, although hee be worthy credite, although he fast, although he keep his Virginitie, although he do Miracles, although he Propheticke, yet let him seeme to thee a Wolfe, in the flocke of sheepe.

Ignatius in his Epistle to Hierome.

After the Apostles of Christ, notwithstanding, some man be holy, notwithstanding he be eloquent, yet he wanteth authority.

Hierom upon the 86 Psal.

I thinke that the auncient Father Origene, in respect of his learning, may be read somtymes, as Tertullion, Nouatus, Arnobius, Apollinaris, and sundry other Ecclesiasticall writers, as well Greekes as Latines: that in them we may take the good, and flee the contrary.

In his second Tome in Tranquillinus.

Truly

In his second
Tome a-
gainst Toul-
nian.
a Basilius
Magnus.

Amb. in his
booke of the
Lords incar-
nation. cap. 3
a Aug. in his
a booke of
only Baptisf.
b In his 198
Epistle vnto
Fortunatus.

What credit Doctors are of

Truly, whersoever I expound not the Scriptures, but freely speake of my owne selfe: let any man that list reprove me.

a We must be pertakers of other mens sayings, wholelie after the manner of the Bees: for they see not alike to all flowers, nor where they sitte: they crop them quite away. But watching so much as shall suffice for their Honny making, take their leaue of the rest: euen so we, if we be wise, hauing got of other so much as is sound, and agreeable to truth, will leaue ouer to the rest.

I would not yet should beleue vs, but read y^e Scriptures: I say not of my selfe, In the beginning was the Word: but I heare it, (I make it not) but I reade it.

a We may argue & doubt of y^e writings of any Bishop, whosoever he be: But we may not so doe of the holy Scriptures.

b Wee receiue not the disputations or writings of any mē, be they neuer so Catholique, or praise worthe, as wee receiue the Canonickall Scriptures: but that sauing the reuerence due vnto them, wee may well reprove, or refuse some thinges in theyr writings, if it happen wee find they haue otherwise thought; then the truesh may beare them. Such am I in the writings

things of others: and such would I wish others to be in ruine.

I reckon not my brethren, that ye would have vs to read your books, as if they were written by the Apostles, or Prophets.

In his 19
Epistle to
Hierom.

Other Writers or Fathers, I reade in this sort, that be their learning or holines neuer so great, I will not thinke it true, because they thought so: but because they are able to perswade me so, either by other Canonically Writers, or else by some like reason.

Hearc this the Lorde sayth: heare not this Donatus sayth, Rogatus sayth, Vincensius sayth, Pillarius sayth, Ambrose sayth, Augustine sayth, but hearken to this the Lord sayth.

In his 43.
Epistle.

In steede of all these learned Fathers, or rather aboue them all, Paule the Apostle commeth to my minde, to him I run, to him I appeale, from all manner of writers that thinke otherwise.

In his 19
Epistle.

a The Judges or Doctors of the church, as being men, are often deceaued.

a In his 2
booke & 21,
Cha. against
Cresconius.

b The very generall Counsels are often corrected, the former by the latter, as often as by triall and experience, the thing is opened that before was shut.

b In his 2
Booke & 3
cha. against
the Dona-

c This kind of writings must be reade,

not

What credite Doctōrs are of

c In his 11
booke and 5
Cha. against
Faustus.

In the tenth
Chap. of his
Booke of the
vntie of the
Church.

In his 3 book
and 6 Chap.
against the
Letters of
Petilian.

Yps the 103
Psalme.

not with necessitie to beleue each thing,
but with libertie to iudge each thing.

We may not consent vnto the Bishops,
notwithstanding, they be Catholique, if
they iudge contrary to the holy canonically
Scriptures.

Whether it be of Christ, or of his church
or of any thing els, whatsoeuer pertained
either to our life, or to our faith, I will not
say, if I my selfe, but if an Angell from
heauen, shall teach vs otherwise then wee
haue receaued in the books of the law, and
in the Gospell, hold him accursed.

They shall bring forth thy voyce from
the midst of stones. If that I should
say now vnto you, beleue me, for Cully
saide this, Plato saide this, Pythagoras
saide this: which of you would not marke
me? For I shall be a Bird which bring-
geth not forth my voyce from the stone.
What ought euery one of you say vnto
me? If any man bring any glad tydings,
besides that which yee haue receaued, ac-
cursed be hee. Wherefore speake ye to
me of Cully, Plato, and Virgill? Thou
hast before thee the stones of the Moun-
taines, bring forth the voyce out from the
middest of the stones, for Christ was the
stone.

without the word of God. fol. 78.

a Wee offer no wrong to S. Ciprian, when wee seuer any his Letters, or writings, from the Canonically authoritie of the holy Scriptures.

a In his 2 booke and 29 chap. against Cresconius the Gramarian.

b Be not bound unto my writings, as unto the canonical Scriptures: but when thou shalt finde in the Scriptures, that which thou diddest not beleue, beleue it without any doubting or delay: but when thou findest that in my writings, which thou diddest not knowe certainly before, except thou shalt certainly understand it, do not stillicke affirme it.

b In his prohemie of his 3 Booke of the Trinitie.

There is extant with vs, the authoritie of holie Scripture, from the which our mind ought not to swarue, nor leauing the substantiall ground of Gods word, runne headlong on the perils of our own surmises, where we haue neither sence of bodie to rule vs, nor apparant reasons of truth to direct vs.

In his 3 booke & 11 Chap. of the Trinitie.

It had been great folly for S. Paule, hauing receaued his doctrine from God himselfe: afterwardes to conferre thereof with men.

Chrysost. upon the 1 cha. to the Gala.

I beseech you all, weigh not what this man, or that man thinketh: but touching all these things, search the Scriptures.

In his 3 Ho. upon the 2 to the Corin.

a Wee may not beleue Paul himselfe, if

What credite Doctours are of

a In his 2
Ham. upon
the 2 Epistle
to Timothy.

if hee speake any thing of his owne, or of
worldly reason: but we must beleue the
Apostle, bearing about Christ speaking
within him.

b Cle. Alex.
in his Orati-
on to the peo-
ple.

b Forasmuch as the Worde it selfe, is
come to vs from heauen, we may not now
any more seeke vnto the doctrine of man.

c Tho: Aqu.
in quod lib: 9
and last ar-
gicle.

c We are not bound vpon the necessitie
of saluation, to beleue not only the Doc-
tors of the Church, as Hierom, or Augu-
stine, but also, neither the Church it selfe,

d Abbas Pa-
normitane
de electio.
Chap. Signi-
ficati.
e Person.

d Wee ought to giue more credite to one
private lay man, then to the whole Coun-
sell, and to the Pope, if he bring better au-
thoritie and more reason.

e Wee ought rather beleue the saying of
any Teacher, armed with the Canonickall
Scriptures, then the Popes determinati-
on. More credite is to be giuen to a man
that is singulerlie learned in the Scrip-
tures, bringing forth Catholique authori-
tie, then to the generall Counsell.

Pic. Miran-
dula, in the
question,
whether the
Pope be a-
boue the
Counsell.

May, we ought to beleue a simple plain
husbandman, or a child, or an old woman,
rather then the Pope, and a thousand Bi-
shops, if the Pope and the Bishops speak
against the Gospell, and the others with
the Gospell.

Pope Pius the second, sayth: wee are
bound

Faith onely iustificieth.

fol. 79.

bound to withstand any man to the face, be it Peter, be it Paule, if he walk not to the truth of the Gospell.

Abbas Vof-

pargensis,

Pagina 443

Chap. 15.

Fayth onely iustificieth.

Abraham beleueed the Lorde, and he counted that to him for righte-
ousnes.

Gene. 15, 6

The iust shall liue by his fayth.

Haba. 2, 4,

Jesus turned him about, and seeing her, he sayd: Daughter be of good comfort, thy
Faith hath made thee whole.

Math. 9, 22,

Be not afraid, beleue onely.

Mark, 5, 36,

And he sayd to the woman: Thy faith hath saued thee, goe in peace.

Luke 7, 50,

To him giue all the Prophets witnes, that through his name, all that beleue in him, shall receiue remission of sinnes.

Acts, 10, 43

And put no difference betwene vs, and them, after that by Faith he had purified their hearts.

Act, 15, 9,

There is no difference: for all haue sinned, and are deprived of the glory of God.

Rom. 3, 23,

And are iustified free by his Grace, through the redemption that is in Christ Jesus.

verse, 24.

Therefore, wee conclude that a man is iusti-

verse, 28.

iusti.

Faith onely iustificieth.

iustificied by faith, without the works of the Law.

Chap. 4. 5.

But to him that worketh not, but belieueth in him that iustificieth the vngodly, his faith is counted for righteousness.

Chap. 5. 1.

We beeing iustificied by fayth, we haue peace toward God through Iesus Christ.

Gal. 2. 16

Know that a man is not iustificied by the works of the lawe, but by y^e faith of Iesus Christ: euen wee I say: haue beliened in Iesus Christ, that wee might be iustificied by the faith of Iesus Christ, & not by the works of the Lawe, because that by the works of the law, no flesh shal be iustificied.

verse. 21.

If righteousness be by the Law, then Christ died without a cause.

Chap. 3. 11.

And that no man is iustificied by the law in the sight of God, it is euident: for the iust shall liue by faith.

verse. 23.

The Scripture hath included all vnder sinne, that the promise by the faith of Iesus Christ, should be giuen to them that beleene.

Chap. 5. 6.

For in Iesus Christ, neither Circumcision auailleth any thing, neither vncircumcision, but faith which worketh by loue.

Ephe. 2. 8.

By grace, pee are saued through faith, and that not of your selues: it is the gift of God.

The

The Doctors.

PAule, by these words: We suppose, therefore that man is iustified by faith, without the works of the Law: affirmeth that the iustification (sola fidei) of faith onely, is sufficient, so that any man beleeving onelie, can be iustified, although no manner of worke hath beene fulfilled, or done by him. And if we require an example, who was iustified (sola fide) by faith onely without works. I suppose, that the same thiese doth suffice, who when he was crucified with Christ, did cry vnto him from the Crosse: Lord Iesu, remember me whe thou comest into thy kingdom. Neither any other good worke of his, is described or set forth vnto vs in the Gospels. But for (hac sola fide) this faith onely. Iesus saide vnto him: Verily, I say vnto thee: This day shalt thou be with me in Paradise.

*Origen in his
3 booke, and
3 Cha. to the
Romans.*

This thiese then was iustified by faith, without the works of the Lawe. For the Lord did not vpon this, require what hee had wrought before, neither did hee looke what worke he should do after hee did beleeue, but being ready to enter into Paradise, hee tooke him for his waiting man, being

Faith onely iustificeth.

being iustified by that confession onely.

*a Hezekiah
upon Lawis.*

a The grace of God, is giuen onely of mercy and fauor: and is embraced and receaued (sola fide) by faith onely.

*b Hier. upon
the 26 to the
Romains.*

b They not knowing that God iustificeth (sola fides) by faith onely, and suppose themselves to be iust, by the works of the law, which they neuer obserued, they wold not submit themselves vnto the remission of sinnes, least they should seeme to haue beene sinners.

*Hilla. in the
9 Can. upon
the 8 of Mat*

It mooued the Scribes that sinne was forgiven by man, for they did onely behold man in Christ Iesu, and that to be forgiven of him, which the law could not release (fides enim sola iustificat) for faith onely iustificeth.

*Basil in his
Homily of
humilitie.*

That at length is a perfect and sounde reioycing in God, when a man dooth not bragge or boast of his owne righteousness, he is iustified (sola fide) by faith onely in Christ.

*Amb. on the
4 to the Ro-
mans.*

They were iustified frellie: for they working nothing, nor making any recompence, they were iustified (sola fide) by faith onely, by the gift of God.

He saith, that it was decreed of god, that the Lawe being at an ende, the grace of God shold require (sola fide) faith alone

by faith onely vnto saluation.

We doth strengthen or fence this, by the example of the Prophet, he sayth that the same man hath blessedfulnes: or that blessedfulnes pertained and belongeth to that man, vnto whom God imputeth righteousness without workes: hee calleth them blessed, vnto whom God hath made this decree, that without labor, & without any obseruation, they should (sola fide) by faith onely be iustified before God.

(Sola fides) sayth only is laide, or appoynted vnto saluation.

It is meete that man attaine saluation onely in the Name of the Lord, the Creator, namely by sayth, because (sola fides posita est ad salutem) that faith only is the meane to saluation. All newe Moones, Sabaoth, Circumcision, difference of meates, offering of beastes set apart.

Because sinne began to bee increased by the craft of y^e aduersary, that man through the restraint might be found more guiltie, God his mercifull goodnes alwaies careful for man, that, that which without Law was transgressed, might in the Law be blotted out, decree this. Namely (vt solum fidem poneret) to appoynt faith onely to be the meane, whereby he would extin-

*In his ninth
Chap. of the
Romans.*

*Ambr. vpon
the 4 to the
Romans.*

*vpon the 11
to the Rom.*

Faith onely iustificieth.

guish the sinne of all men, that seeing no hope was left to any man in the law, they might by the mercy of God be saued.

*Vpon the 1
Cor. 1. Cha.*

In Christ Iesu, is grace giuen: forasmuch as this with God is decreed, that who so beleeueth in Christ, is saued (sola fide) by faith onely without worke, receiuing freely forgiveness of sinnes.

*August. in
question 76
Glossa ordi-
naria.*

Abraham was iustified by faith, without works, it is to be vnderstanded of the workes that did goe before. For hee was not righteous through the worke which he had done before, (sed sola fide) but by faith onely.

*Chris. in his
7 Hom. vpon
the Rom.*

He sheweth the vertue & power of God, howe that hee did not onely saue, but also iustifie: vsing no works vnto it, but requiring (fidem tantum) faith onely.

*In his Hom.
vpon the 3 to
the Gala.*

They said, who so stauech himselfe (sola fide) by faith onely, is accursed: contrariwise, S. Paule proueth, who so stauech himselfe (sola fide) by faith onely, is blessed.

*Chris. vpon
the 4 Chap to
the Rom.*

That a man destitute of works, should be iustified by faith. That peraduenture may seeme to be wel: but that a man benighted with vertue and good works, should neuerthelesse by them not be iustified (sed sola fide) but by faith onely: trulie, this is wonderfull.

Who coulde hardly beleue that enies, that sinners, that such as were not iustified in the Lawe, nor by workes, that they by and by haue (ex sola fide) by faith only obtained þ̄ chiefe merite: It seemed to the Jewes an incredible thing, that a man which had spent all his former life vainely, and disorderly, hauing passed the same in wicked workes, that afterwarde he should be said to be saued (sola fide) by faith onely.

Faith is to be alledged before workes: I can not proue him to haue bin aloue which worketh the workes of righteousness with out faith: but I can shewe a faithfull man without workes to haue both been aloue, & attaineth the kingdom of heauen. No man hath had life without faith, but the theefe did onely belceue, & he by the most mercifull God is iustified. And say not unto me here, that he wanted time, wherein to liue righteously, & do good workes, I will not contend there about, but this one thing I affirme (quod sola fides per se saluum facit) that faith onely alone, did saue him.

Not by any workes of ours, but (per solam fidem) by onely faith, we haue gotten the mysticall good things.

(Sola fides) onely faith, purifieth the

*In his fourth
Hom. vpon
the 1 to Ti-
mot. 1 chap*

*In his Serm.
of faith and
the Lawe.*

*Theod. in his
7. booke of
the nature of
man.*

*Eras. vpon
the 3 of Ioh.*

Against mens merits.

hearts, and maketh them meete to receive the secretes & privities, of heavenly philosophy.

Theoph. upon
the 3 chap.
to the Gala.

Because no man is iustified by the Law, &c. Now he dooth plainly shewe, that (sudem ipsam vel solam) sayth it selfe, peuen alone, hath power to iustifie.

a Bern. upon
the Canticles
Sermon 22

a He that is iustified, (per solam fidem) by faith onely, shall haue peace with God.

b Lyræ upon
the 3 to the
Gala.

b The righteous shall liue by faith, by which it appeareth, that righteousness is (ex sola fide) by faith onely.

c Iacob. Fa-
ber on the 3
to the Rom.

c And who knoweth not that the theret was iustified (sola fide) by faith onely.

Chap. 16.

¶ Against mens merrites, and righteousnesse.

Deut, 9, 4.

Say not thou in thine hart, (after that the Lord thy God hath cast them out before thee) saying, For my righteousnesse, the Lord hath brought me in, to possesse this Land.

verse, 5.

For thou enterest not to inherite thys Land for thy righteousnesse, or for thy wyright heart: but for the wickednes of those Nations, the Lord thy God doth cast thee out before thee, &c.

If he would dispute with him, he could Iob, 9, 3,
not answer him one thing of a thousand.

If I would iustifie my selfe, mine owne verse, 20.
mouth shall condemne mee: If I would
be perfect, he shall iudge me wicked.

We haue all been as an vncleane thing, Esay, 64, 5,
and al our righteousness is as filthy clouts.

Likewise ye, when ye haue done al those Luke, 17, 10
thinges which are commaunded you, say
we are vnprofitable seruants: wee haue
done that which was our dutie to doe.

There is none righteous: no not one. Rom, 3, 10,

There is none y doth good: no not one. verse, 12,

By the workes of the Law, shall no flesh verse, 20.
be iustified in his sight.

If Abraham were iustified by workes, he Rom, 4, 2,
hath wherein to reioyce, but not with God.

The wages of sinne is death: but the Rom, 6, 23
gift of God is eternall life, through Iesus
Christ our Lord.

They being ignorant of the righteousness Rom, 10, 3
of God, and going about to stablish theyr
owne righteousness, haue not submitted
themselues to the righteousness of God.

Euen the so at this present time, is there Rom, 11, 5
a remnant through the election of grace.

And if it be of grace, it is nowe no more verse, 6.
of workes, or else were grace no more
grace: but if it be of workes, it is no more

Against mens merits.

verse, 35.

grace: or els were worke no more worke.
Who hath giuen to him first, and he
shall be recompensed?

verse, 36.

For of him, and through him, and by
him, are all thinges, to him be glory for
uer. Amen.

1, Cor, 4, 4.

I knowe nothing by my selfe, yet I am
not thereby iustified: but hee that iudgeth
me is the Lord.

verse, 7.

Who seperateth thee? And what hast
thou, that thou hast not receiued: if thou
hast receiued it, why reioycest thou, as
though thou haddest not receiued it?

Ephe, 2, 8,

By grace are ye saued through faith, and
that not of your selues: it is y^e gift of God.

verse, 9.

Not of workes, least any man should
boast himselfe.

2, Tim, 1, 9,

Who hath saued vs, & called vs with a
holie calling, not according to our workes,
but according to his own purpose & grace
which was giuen to vs through Iesus
Christ, before the world was.

Titus, 3, 5,

Not by the workes of righteousness,
which we had done: but according to his
mercie he saued vs, by the washing of the
new birth, & the renewing of the holy ghost.

verse, 7,

That wee being iustified by his grace,
should bee made hepyes according to the
hope of eternall life.

Enter

Enter not into iudgement with thy seruants: for in thy sight shall none that liueth be iustified.

Psal, 143, 2.

Wherein is loue, not that we loued God, but that hee loued vs, and sent his Sonne to be a reconciliation for our sinnes.

1, Ioh. 4. 10.

We loued him, because he loued vs first.

verse, 19.

I will giue to him that is a thirst, of the Well of the water of life freely.

Reue. 21, 6

The Doctours.

I Do scarcely beleue that there can be any worke, that may of duetie require a reward.

Origen in his 4. booke and 4 chapter.

Say yee, that yee be vnprofitable seruants. For notwithstanding, wee haue done all things that are commaunded, yet haue we done no good thing, for if our doings were good in deede, then were wee not vnprofitable. But any good deede of ours, is called good, not rightly, nor vlie, but by abuse of speech.

In his eyght Treatise vpon Math.

As it can not be vnderstanded, that wee be, that which we now bee, for the hye of our owne worke: but that wee be, is evidently the gift of God, and the fauour of the Creator, which would haue vs to bee, euen so, although wee may receiue the inheritance

Origen vpon the 4 to the Romans.

Against mens merits.

heritance of the promise of God. It cometh of the fauour of God, not beeing the byre of any duety or worke,

In his ninth
booke & 12.
Chap. vpon
the Rom.

For as much as all men are shut vp and closed vnder sinne, nowe the saluation of man, standeth not in mans meritts: but in Gods mercies.

Basil vpon
the 37 Psal.

Hee that trusteth not in his owne good deedes: nor hopeth to be iustified by his workes, hath the onely hope of his saluation, in the mercies of God.

Vpon the 31
Psalme.
In his booke
of humilitie.

No man can be found pure & cleane frō all filth, no though he be but one day old.

This is our full and perfect reioycing in God: when we acknowledge that we are voyde of any our owne righteousness, and are iustified by onelie faith in Christ.

Hillary vpon
the 118 psal.

If we fast once, we thinke we haue satisfied: if out of the barnes of our houtholde store, we giue somewhat to the poore, wee beleue wee haue fulfilled the measure of righteousness. But the Prophet hopeth all of God: and trusteth all of his mercie.

Hier. vpon
the 64. chap.
of Esay.

If wee behold our owne merittes, we must be driuen to desperation.

Vpon the 3.
Cha. of the
Ephesians.

In Christ Iesu our Lorde, in whom we haue boldnes and liberty to come, and trust, and affiance by the sayth of him, not through our righteousness, but through him,

him, in whose name our sinnes be forgiven.

Our righteousnesse dooth not consist of our merrits, but of the grace and mercie of **GOD**. *In his 1 book against the Pelagians.*

Did not hee giue, that thou mightest fight a good fight? If hee himselſe did not giue, what was it, that thou sayst in another place: I laboured more then al they: yet not I, but the grace of **GOD** within me: Behold, thou sayst, I haue ended my course. Did not he also giue vnto thee, that thou shouldest finish thy course? If hee gaue not vnto thee, that thou shouldest finish thy course, what is it that thou sayest in another place: It lyeth not in the willer, nor in the runner, but in **God** that he. weth mercie. I haue kept the faith: I acknowledge and allowe it. I confesse and graunt, that thou hast kept the faith: But except the Lord doth keepe the Cittie, hee watcheth in vaine that doth keepe it. Pardon mee, O Apostle, I know nothing of thine owne, but euill. Pardon vs, O Apostle, we say so, because thou hast taught vs. Therefore when he crowneth thy merits, he crowneth nothing but his owne gifts. *In his Booke of the spirit & the letter. Chap. 18.*

By grace wee are freely iustified: that is, without any merits of ours going before:

Against mens merits.

fore: or else grace is no grace.

In the 13.
chap. of the
same booke.

We gather that man is not iustified, by precepts of good life, but by faith of Iesus Christ, that is, not through the lawe of works, but by the law of fayth, not by the letter, but by the spirit: not by merites, of works, but, through free fauour of grace.

Vpon the 31
Psalm.

We are iustified by no former merites of ours, but by the mercy of the Lord our God, preuenting vs.

Vpon the
same Psalm
the second
exposition.

And reioyce, namely in the Lord, wherefore: Because now ye be righteous. By what meanes be yee righteous? Not by your merites, but by his grace.

Vpon the
142 Psalm.

Lord, thou shalt quicken mee for thy name sake: marke diligently the commendation of that grace whereby ye are freely saved, Lord for thy names sake shalt thou quicken we: Not vnto vs Lord, not vnto vs: but vnto thy name giue the glory, lord for thy name sake shalt thou quicken me in thy righteousness: not in mine, not because I haue deserued it, but because thou hast mercie on me. For if I should shew my merite, I should deserue nothing but punishment: thou hast weeded out my merites, and hast ingrafted thy free gift.

Let no man say, that for the merites of
his

his workes : or for the merits of his pray-
ers, or for the merits of his faith, the grace
of God is giuen vnto him : And so that
which these Heretiques say, be counted
true, namely, that according to our merits
the grace of God is giuen : then the which
nothing can be more false.

*In his 46.
Epistle.*

Then, are there no merites of the righte-
ous : yes in deede there are: because the
doers are righteous, but that they should
be made righteous, their merits wrought
not, that they indeede be made righteous,
but (as the Apostle saith) they are iustified
freelie by his grace.

*In his 105
Epistle.*

Whereupon, vnderstand that the fore-
named Epistle (to Sixtus, an elder of the
Church of Rome) is written against the
Bellagians, the newe heretiques, which
affirme the grace of God to be giuen ac-
cording to merits : that hee that glorieth,
should not glory in the Lorde, but in him-
selfe : that is, in man, and not in the Lord.

*In his 46
Epistle.*

*By this all
Papists are
heretiques.*

Like as there is none so detestable,
outragious, as can reſtraine the free gift
of grace, so can there be no workes so excel-
lent, that this (which is freely giuen) should
be due vnto them by action of debt: for the
redemption of Christ, should in deede
be nothing worth, neither should the wor-
things

*Amb. in his
1 booke, & 4
Chap. of the
calling of the
Gentiles.*

Against mens merits.

things of mans works be inferiour to the mercy of God, if the iustification which is giuen of grace, should be a debt due vnto merits, so it should not be the larges of the giuer, but the due hire of a labourer.

Let no man glory in workes, because no man is iustified by his workes, but hee that is iust, hath it freely by gift.

I say not vnto the Lord: despise not the workes of my hands. I do not boast my self of my workes, I haue sought the lord with my hands, and I was not deceaued. But I do not praise or commend the workes of my hands, for I am afraid least when thou lookest vpon them, thou findest more sins then merites. This onely I say, this I pray, this I couet, despise not the workes of thine handes: see thine owne worke in mee, and not mine, for if thou seest mine, thou doost condemne, if thou seest thine, thou crownest. For, all the good workes that I haue, they are of thee.

O God, he lesse loueth thee, that loueth any other thing besides thee.

O Lord, enter not into iudgement with thy seruauent, what meaneth that: Enter not into iudgement with thy Seruant: Thus much it meaneth: stand not with me in iudgement, requiring of me all that thou

*Amb. in his
9 Booke of
Epistles, the
71. Epistle.
Aug. in his
booke vpon
the 137.*

*In his booke
of confessions
In his 49
Sermon of
Tyme.*

thou hast commanded, for if thou enter into iudgement with me, thou shalt find me guilty. I haue neede therefore, not of thy vpright iudgement, but of thy mercy.

What be the merittes of any men? For *In his 52 Epistle to Macedonius.*
Christ that came not with his due reward, but with his grace that was not due, found all men sinners, being himselfe onely free from sinne, and a deliuerer of sinners.

God crowneeth with fauour and mercy, *In his booke of the spirit & the letter. Chap. 33.*
that shall be doone in the last iudgement: whereas when the iust king shall sit in his thioane, to render to euery man according to his woakes, who shall boast that hee is cleane from sin? Or who shall boast that his hart is chaste? Therefore it was needefull to make mention of the pittie and mercie of our Lord.

If thou wilt be a stranger fro the grace of God, boast thou of thine owne meritts. *Vpon the 31 Psalm.*

a If God would deale with vs according to that we haue deserued, hee should find nothing but that he might condemne. *Vpon the 94. Psalme*

b Woe be to all our righteousness, if it be iudged: mercy being taken away, or set a side. *In his 9 booke of confessions.*

c God in the ende of the worlde, will crowne vs with fauour and mercy. *In his 105 Epistle to*

d For nothing thou shalt saue them: *Sixtus.*
what

Against mens merits.

Of the wordes
of the Apo-
File, the 15th
Sermon.

what is meant by these wordes: For no-
thing thou shalt saue them: Thou findest
nothing in them, wherfore thou shouldest
saue them, and yet thou sauest them: thou
findest nothing, wherfore thou shouldest
saue them: but thou findest much, where-
fore thou shouldest condemne them.

In his 14,
booke and 1
Chap. of the
citty of God.

Deserued payne, would all men into
death, vnlesse the vnderferued grace of god
deliuered some from it.

Vpon the 70
Psalme.

I acknowledge nothing of mine owne,
I shall be mindfull of thy mercies, of thee
I haue whatsoeuer goodnes I haue: what
soeuer euill I haue, I haue it of my selfe,
thou hast not rendered punishment for my
merits: but thou hast giuen me freely thy
grace.

Thou art nothing of thy selfe, call vpon
God, thy finnes are thine owne: merites
are of God, punishment is due vnto thee:
and when the reward shall come, hee will
crowne his owne gifts, not thy merits.

Vpon the 98
Psalme.

He will not crowne our merites in vs,
but his owne gifts.

Vpon the 37
Psalme.

God will render vnto thee thy deserued
payne, but will giue to thee vnderferued
grace.

In his Booke
of Predesti-

I doe confesse, that I am grieued, that
there is no place giuen to so manie, and
manifest

manifest authorities of gods word, wher-
by the grace of God is comended, (which
is utterly no grace) if it be giuen for our
merits.

*nation of
Saints, the
1 Chap.*

But that godlie Doctor (I meane the
blessed Ciprian) was not of this iudge-
ment: which saide, that we ought to glo-
rie in nothing, for as much as nothing is
our owne.

*In the 3.
Chap of the
same booke.*

They which glorie, should not glory in
their owne merits (which they perceiue to
be like vnto the merites of them that are
damned) but should glorie in the Lord.

*In the ninth
Chapter, of
the same
Booke.*

Because from him, and by him, and in
him, are all things: Therefore we haue not
giuen any thing vnto him, and holde him
as a debtor, wherefore hee is our debtor?
Euen because he hath promised. Wee say
not vnto God: Lord, giue againe that thou
hast receaued, but giue vnto vs that thou
hast promised.

*Vpon the 83
Psalme.*

See the goodnes of God, it is not said,
see thy merits and thy labors: for it com-
meth all whole of grace from aboue.

*Chriso. vpon
the 11 to the
Romaines.*

Although wee should die a thousand
times, and although we should accomplish
all the vertues of the mind: yet doe we no-
thing worthy of those things which we re-
ceau of God.

*In his booke
of the sorro-
wing and
pricking of
the hart.*

Against mens merits.

Greg. Naz.
in his booke
of h. ly Bap.
tisme.

If thou be a bondslaue, then feare the whip: if thou be a hireling, then looke out for thy reward: but ouer & beside these, if thou be a child, then reuerence God, as thy Father. Do well, because it is good to obey thy Father, yea, and although thou shalt haue nothing els, but euen this shall be thy reward, that thou hast beene obedient to thy Father.

Bern. on the
annuncia. of
Mary.

First of all, thou must beleue, that thou canst not haue remission of sinnes, but through pardon and forgiveness of God: and then next, that thou canst haue no good work, except he giue it thee: and last of all, that euermlasting life cannot bee deserued with any workes, except it be giuen vnto thee also freely.

Vpon the
Psalme, qui
habitat.

My merite is the mercy of God: so long as God is not poore of mercy, so long can not I be poore of merits. If his mercies be great, then am I great in merits.

a Vpon the
cantic. the
81 Sermon.
b In his first
Serm. vpon
the feast of
all Saint.

a This is the whole merite of man: if he put his whole affiance in the Lord.

b What can all our righteousness be before God? Shall it not according to the prophet, be counted as a filthy bloody clout? And if it be straightly iudged, shall not all our righteousness, be found vnrightheousnes, & hauing lesse then it ought to haue?

What

What shall then become of our sinnes,
if our righteousnesse cannot answere by it
selfe: Therefore crying earnestly with the
Prophet: Enter not into iudgement, O
Lord, with thy servant, for in thy sight no
man living shall be iustified, let vs with all
humilitie, haue our recourse vnto mercie,
which alone is able to saue our soules.

a Marie did not pretend merite, but shee
sought for grace.

b There is no meane for grace to enter,
where merite keepeth & occupieth place.

c What hast thou that thou hast not re-
ceiued: Thou art created. Thou art hea-
led. Thou art saued. To thee I say, O
thou man, which of these hast thou of thy
selfe: Thou that wast not, couldest not
create: When thou wast a sinner, thou
couldest not iustifie: when thou wast dead,
thou couldest not rise vp thy selfe againe:
beside other thinges, either are necessary
for them that healed, or laide vp for them
that shall be saued.

Who is he that is ignorant of the righ-
teousnesse of God: He that iustificieth him
selfe. Who is he that iustificieth himselfe:
He that presumeth of merites, any other
where, then of the grace of God.

What worthy thing doe we, that wee

¶ 1

may

a In his Ser-
mon of Mary

b In his 67.

Serm. upon
the Cant.

c In his booke
of free will
& grace.

In his booke
of free will.

What is not done of

*Waldensis in
his booke a-
gainst Wit-
cliffe.*

may be found in the fellowship of the hea-
uently spirits: The Apostle saith, I iudge
that the afflictions of thys time, are not
worthie of that glory that shal be revealed
in vs. Therfore I take him to be the soun-
der diuine, the faithfuller Catholique, and
more agreeable to the holy scriptures, that
utterly denieth all such kinds of merits.

*D. Harding,
in his booke a
detection of
sundry foule
errors, has,
¶ in fol.
357.*

We are iustified freely without works,
that may deserue the grace that G D
giueth.

Chap. 17.

¶ What is not done of sayth is sinne.

Mat, 12, 32.

Either make the Tree good, and his
fruite good: or else make the Tree
euill, and his fruite euil: for the tree
is knowne by the fruite.

verse, 32.

O generation of Tygers, howe can ye
speake good things, when ye are euill.

Rom, 10, 14

Howe shall they call on him, in whom
they haue not beleueed: Howe shall they
beleue in him, of whom they haue not
heard, and howe shall they heare without
a preacher.

Chap, 14, 23

Heb, 11, 6,

Whatsoever is not of faith, is sinne.
Without faith, it is impossible to please
G D.

The

The Doctours.

Without the worshipping of the true God, the thinges that seeme to be vertues, are sinnes.

That it is therefore sinne, for that hee which is an Infidel, doth so godly a worke as to cloathe the naked, glorieth of his worke, for hee doth not by faith, acknowledge eyther God or Christ, nor thinketh that he hath receiued the same at his hand.

To auoide the nature of sinne, it is not enough that a good thing be done: but also that it be well and vprightly done. Shall wee then say, that an Infidell hath done a good worke, & wrought vprightly? If we grant not this, then must we confesse that he sinned: but if wee graunt it, then must we confesse the fruite to be good: notwithstanding, an Infidel without Christ, is an euill tree. So shall we grant, that an euill tree can bring forth good fruite: which yet Christ expessedlie denieth.

Cornelius when he prayed, was holpen by his owne faith, and not by the sayth of others that stode by.

A good intent maketh the work good: but that intent is directed by sayth: wherefore consider not what a man doth; but what he

Amb. in his booke of the calling of the Gen. 3. chap.

2 Aug. in his 4. booke and 3 Chap. against Iulianus.

In his booke against the Donatists.

Vpon the 38 Psalms.

What is not doone of

hath a regard vnto, whilst hee is in doing.

I praise the building of good works, but I see the foundation of faith: I praise the fruite of good works, but I acknowledge the roote to be in fayth.

If Abraham (in offering vp his sonne) had not doone it in true fayth, it had little or nothing profited him, what soeuer work that should haue been.

Those which are said to be works before faith: although they seeme neuer so laudable to men, they are vaine and nothing.

Where faith is not, good works is not: the intent maketh a worke, but fayth directeth that intent.

Many doe glory of workes. And thou shalt find many Pagans do the same, but they are not therfore made Christians: as though they good life were sufficient to them: they say, I haue doone no murder, nor theft, nor haue taken any woman: he hath to glory, but not with God.

In his third
booke and 5,
Chapter to
Bonifacius.

In his booke
vpon the 31,
Psalme.

Our religion doth not discern the righteous, from the vnrighteous, by the lawe of workes, but by the lawe of faith, without the which, yea, those workes that seeme good workes, are turned into sinnes.

Let no man boast his workes doone before fayth: Let no man bee negligent in
good

good workes, after faith obtained.

Before workes must faith be first brought in. I can not prooue that hee was aliue, which worketh righteousnesse, without faith. But I can shew you a faithfull man without workes, and that he liued and obtained the kingdome of heauen. There hath none had life without fayth: But the chiefe beleued onely, and was made righteous of the most mercifull God.

And here least thou say vnto me, that hee wanted time wherein that hee might lyue iustly, and doe good workes. About this I will not contend and strue.

But this will I hold and say, that onely faith by it selfe did saue him. But thys is now asked, and is in hand to be increated, that fayth by it selfe hath saued: and that workes by themselves did neuer iustifie, or make righteous any workers.

Wilt thou see plainly, that workes without fayth, doth not quicken or giue lyfe: Cornelius had a good testimony & report for his Almes and Prayers, but he knew not Christ: yet beleuing that there was a God, & was not taught the word of God. And because the workes was good & wonderfull, they pleased God the rewarder and louer of goodnes and truth: I meane

What is not done. &c

the righteous Iudge which is not partial,
and regarded not one more then another,
did see the good works(I grant) but dead,
and without lyfe, because they had not
faith, hee sendeth his diuine Angell mini-
string, to get rewards to his workes, that
in fighting well, he may bee rewarded for
his faith, which saith vnto him, Cornel-
ius, Thy prayers hath ascended, &c. And
therefore, workes could not saue, for if hee
be saued & all his house, with those things
that Peter preached: Cornelius had not
at that time saluation of his workes, till
that faith offered a reward to bee obtainen
vnto his workes, &c. Therefore faith must
shine before workes, and workes must be
handmaidens, and waiters of faith, and fol-
low her.

Greg. in his
19 Homily
upon Ezech.

Not by vertues we come to sayth: but
by faith vertues come. Faith is the entrie
wherby we come to good workes: but not
contrariwise, that by good workes we can
come vnto faith.

Cornelius could do no good, except hee
had belieued first, for it is written. It is
impossible to please God without Faith:
Therefore he had Faith, that his prayers
and almes could please, he cometh to good
workes by faith.

Chap.

Chap. 18.

The certaintie of our faith
and saluation.

LDe, though hee kill mee, yet will I
trust in him : and I will reproboue
my waies in his sight. Iob, 13, 15,

Hee shall be my saluation also : for
the Hypocrite shall not come before him. verse, 16.

I am sure that my Redeemer liueth, &
he shall stand the last on the earth. Chap, 19, 25

And though after my skinne, wormes
destroy this my bodie : yet shal I see God
in my flesh. verse, 26.

Whom I my selfe shall see, and mine
eyes shall behold, and none other for mee,
though my Reines are consumed within
me. verse, 17.

In thee, O Lord, I trust: let mee neuer
be confounded. Psalm, 71, 1

I giue vnto them eternall life, and they
shall neuer perish : neither shall any pluck
them out of my hand. Iob, 10, 8,

My father which gaue them me, is grea-
ter then all : and none is able to take them
out of my Fathers hand. verse, 29.

Nowe there is no damnation to them
that Rom, 8, 8,

The certaintie of our

that are in Christ Iesus: which walk not after the flesh, but after the spirit.

verse, 16,

The same spirit, beareth witness with our spirit, that we are the childre of God.

verse, 17,

If we be Children, we are also heires, euen the heires of God, and heires annexed with Christ: If so be that wee suffer with him, that we may also be glorified with him.

verse, 38,

For I am perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor thinges present, nor thinges to come:

verse, 39,

Nor height, nor depth, nor any other creatures, shall be able to separate vs from the loue of God, which is in Christ Iesu our Lord.

Gala, 4, 5,

Because ye are Sonnes, God hath sent forth the Spirit of his Sonne, into our heates, which crieth, Abba, Father.

Heb, 10, 22

Let vs draw neere with a true heart, in assurance of faith,

verse 23,

Let vs keep the profession of our hope, without waivering (for hee is faithful that promised.)

Chap. 11. 1.

Faith is the ground of thinges which are hoped for: & the euidence of thinges which are not seene.

Ioh, 1, 6,

Let him aske in faith, and waier not:

For hee þ wauereth, is like a waue of the Sea, tost of the wind, and carried away.

A wauering minded man, is unstable in all his wayes.

The Doctours.

That wee might be certified, that we be the Chyl dren of God, he hath sent the holy Ghost in our hearts, crying, Abba, Father.

*Tertul. in his
1st booke a-
gainst Mar-
tion.*

And doost thou stagger, & stand in doubt (of thy Saluation) that were as much as with the sin of unbeleeve, to offend Christ the Paister of all beleeuers: that were as much as being in the Church, in the house of faith, to haue no faith.

*Cyprian in
his 4 Ser. of
mortality.*

Paule boasterh & p̄sumeth of the con-tempt of his owne righteousness.

*Basil in his
Booke of hu-
militie.*

I will not glory, for that I am a iust man. But for that I am redēmed, therefore will I glory: not for that I am voyde of sinne: but that my sinnes are forgiven me, I will not glory for that I haue done good to any man, nor for that any hath done good vnto me. But for that Christes blood was shed for me.

*Ambrose, of
Iacob and a
bl s̄sed life.*

Presume not thou of thine owne working, but of the grace of God: for the Apostle sayth. Wee are saued by grace: heere therefore is not p̄sumption: but faith to

*Aug. in his
28 Ser. of
the words of
the Apostle.*

The certaintie of. &c.

*a In his 22
Treatise vpon
Iohn.*

*b In his 11
Booke and 7,
Chap. of con-
fessions.*

*c Prosper of
the promise
of God, par.
16 Chap.*

*d Aug. in his
Sermon vpon
monday in
Rogation
weeke.*

*Chriso. vpon
the 3 to the
Romaines.*

*Clem. Alex.
in his 1 booke
& 6 Chap.*

*Ber. in his 61
Ser. vpon the
Canticles.*

proclaime that thou hast receaued, it is no
pride, it is deuotion.

a It is not of my presumption, but of
his promise, that I shall not come into
iudgement.

b What shal I render vnto the lord, for
that I call to remembrance all these my
sinnes, & yet therof my soule is not afraid.

c They vnto whom the world is cruci-
fied, & are crucified vnto the worlde, waite
for the day of iudgement without feare.

d Why dooth your hand tremble, when
you knocke? And why is your conscience
halfe a sleepe, when you begge? I am the
doore of life, I abhorre not him that knock-
eth, though he be uncleane.

We ought no lesse to be fully perswa-
ded of those things which we shal receiue,
thē we are of those things which we haue
already receiued.

Indeed, hope is as it were the blood of
faith, in which faith, hope is contained, e-
uen as faith is contained in the soule. And
when hope is gone, then is all the liuelie
power of fayth dissolued, as if the blood
were shed out of the body.

What safe rest or surety can the weake
soule finde, but in the wounds of our Sa-
uiour: As he is mightier to saue, so dwell

If there with more safety, &c. I haue committed a great sin, my conscience is troubled, yet shall it not be shaken downe, because I wil remember my Lords wounds: for he was wounded for our sinnes.

If the heauen should fall: If the earth should vanish: If the whole world should come downe headlong, yet would I stand prest and bold before God. If an Angell from heauen would tell me otherwise, I would accurse him. Blessed trust, and certaintie of a Christian faithfull hart.

*Antonius
Marinarius,
in the consel
of Trident,
the 1 Act,
Anno 1546*

Chap. 19.

It belongeth onely vnto God, to forgive sinnes in Christ Iesus.

Saluation belongeth vnto the Lorde: Psalm, 3. 8.
and thy blessing is vpon thy people:
Selah.

Shewe thy meruailous mercies: Psalm, 17. 7.
thou that art the Saviour of them that
trust in thee.

Blessed is hee whose wickednes is forgiven: and whose sinne is couered.

Blessed is the man: vnto whom the Lord imputeth not iniquitie.

Thou, O Lord, forgavest the punishment of my sinne. Selah.

It belongeth onely vnto

Psal. 49, 7. A man can by no meanes redeeme his brother: hee cannot giue his ransome to God.

verse, 8. So precious is the redemption of their soules, and the continuance for euer.

Psal, 51, 14. Deliuer me from blood, O God, which art the God of my sauation.

Psal, 79, 9. Help vs, O god of our saluation, for the glory of thy name: deliuer vs, and be mercifull to our sinnes, for thy names sake.

Dan 9, 8. O Lorde, vnto vs appertaineth open shame, because wee haue sinned against thee.

verse, 9. Yet compassion and forgiveness, is in the Lord our God: albeit wee haue rebelled against thee.

Hosea, 13, 4 Thou shalt know no God but mee, for there is no Saviour beside me.

Esa, 43, 25 I, euen I, am hee that putteth away thy iniquities, for mine owne sake: and will not remember thy sinnes.

Chap, 45, 25 The whole seede of Israel shalbe iustified, and glory in the Lord.

Chap, 51, 12 I, euen I, am he that comfort you.

Math, 1, 21. And she shall bring forth a Sonne, and thou shalt call his name Iesus: for he shall saue his people from their sinnes.

Luke 1, 76. Thou shalt goe before the face of the Lord, to prepare his wayes.

And

God to forgive sinnes. fol. 95.

And to giue knowledge of saluation vnto
to his people, by þe remission of their sins.
Mine eyes haue seene thy saluation. Chap. 2, 30,
Which thou hast prepared before þe face
of all people. verse, 31.

Who can forgive sins, but God onely? Chap. 5, 21,
And that repentance, and remission of
sins, should be preached in his name a-
mong all Nations. Cha. 22, 47,

The next day, John seeth Iesus com-
ming vnto him, and sayeth. Behold, the
Lambe of God, which taketh away the
sinne of the world. Iohn, 1, 29,

Neither is there saluation in any other:
for, among men there is giuen none other
name vnder heauen, whereby we must be
saued. Act. 4, 12,

To him also giue all the prophets wit-
nes, that through his name, al that belieue
in him, shall receiue remission of sinnes. Act. 10, 43

This is a true saying, & by all meanes
worthy to be receaued, that Christ Iesus
came into the worlde, to saue sinners, of
whom I am chiefe. 1, Tim. 1, 5

The blood of Iesus Christ his Sonne,
cleanseth vs from all sinne. 1, Ioh, 1, 7.

If we acknowledge our sins, he is faith-
full and iust, to forgive vs our sinnes, and
to cleanse vs from all vnrighousnes. verse, 6.

Little

It belongeth onely vnto

Chap. 3, 12, Little children, I write vnto you, because your sinnes are forgiven you for his names sake.

The Doctours.

Amb. in his 2 Booke, and 7 Chap. of repentance. **I**t is our part to remoue the stone from the graue: but it is the Lords worke to raise vp the dead. It is the Lords worke, to bring him from the pit.

In his 9 book and 76 Epistle. It is not the Embassadour: It is not the messenger: but the Lord himselfe that hath saved his people.

The Lord remaineth alone, for no man can be partner with God, in forgiving of sinnes. This is Christes onely office, that hath taken away the sinnes of the worlde.

Vpon the 2 to the Cor. & 12 Chap. It pertaineth onely to God, to forgive sinnes, and to giue the holy Ghost: hee alone forgiveth sinnes, which alone died for our sinnes.

Aug. in his 2 booke and 11 Chapter against the Epist. of Parmenianus. As my Father hath sent me, so I sende you. Whē he had said that, hee breathed in them, and said: Take ye the holie Ghost, and if ye forgive any men their sinns, they shall be forgiven. And if ye hold any mans sinns, they shalbe holden. It were against vs, if that we shold be compelled to grant, that this thing were done of men, but not through, or by men, if after that hee saide. (I send you) hee had immediatlie saide:

If ye forgiue any sinnes, they shal be forgiuen, and if ye hold any mans sinns, they shall be holden. But seeing that is put betwene (when he had said this, he blew on them, and saide vnto them: Take yee the holy ghost. And afterward, it was brought in, that by them the remission and holding of sins were done) it is sufficiently shewed that they doe it not, but the holie Ghost through them: as it is saide in an other place. We are not they that speake, but the holie Ghost which is in you.

That the Lord might euidentlie shewe that sinnes be forgiuen by the holy Ghost, (whom hee hath giuen vnto his faithfull, and not by the merites of men) he saith in a certaine place: Take ye the holy Ghost, and straightway after he put that, he said this saying: If yee forgiue any man his sinnes, they are forgiuen, that is, the holy Ghost forgiueth, and not you.

In a Ser. of the remission of sinnes.

Our Lorde hath graunted the office of Baptizing vnto many: but the power and authoritie in Baptisme to forgiue sinnes, he hath reserued onely to himselfe.

In his booke of the Ladders of Paradise.

Whereof grew Schismes & deuissions in the Church, when men say: We sanctifie the uncleane: we iustifie the wicked: wee desire: we obtaine.

In his booke of faith and works, the 14. Chap.

It belongeth onely vnto

*In his first
Treatise vpon
the Epist.
of Iohn.*

My brethren, we haue Iesus Christ the righteous, our aduocate with y^e father, he is the propitiation or pardon for our sinne. He that belid this, neuer made heresie: He that belid this, neuer made Schisme. For whereof do Schismes come: hereof they come, when men say we are righteous, we doe make holy the vnholp, we doe iustifie the wicked: we do pray, we doe obtaine.

*In his second
Treatise vpon
the Epist.
of Iohn.* In whose name are sinnes forgiven. In the name of Augustine, or of Donatus: We see what Augustine is, and what Donatus is. Neither in the name of Paule, nor of Peter (but hee calleth them to the loue of the name of Iesus Christ.)

*Colui. in his
Institut. 2
booke and 16
Chap.*

The whole summe of our Saluation, and all the partes thereof are comprehended in Christ: wee must beware that we doe not drawe away from him anie part thereof, be it neuer so little. If we seek for saluation, we are taught by the very name of Iesus, that it is in him. If we seeke for any other gifts of the spirit, they are to be found in his annoynting. If we seeke for strength, it is in his dominion. If we seek for cleanness, it is in his Conception. If wee seeke for tender kindnes, it sheweth it selfe in his birth, whereby hee was made in all thinges, like vnto vs, that he might

might learne to sorrow with vs. If wee
 seeke for redemption, it is in his Passion.
 If we seeke for absolution, it is in his con-
 demnation. If wee seeke for release of
 the curse, it is in his crosse. If we seeke for
 satisfaction, it is in his sacrifice. If we seeke
 for cleansing, it is in his blood. If we seeke
 for reconciliation, it is in his going downe
 into the helles. If we seeke for mortifica-
 tion of the flesh, it is in his buriell. If wee
 seeke for newnes of lyfe, it is in his Re-
 surrection. If we seeke for immortalitye, it
 is in the same. If we seeke for the inheri-
 tance of the kingdome of heauen, it is in
 his entrance into Heauen. If wee seeke
 for defence, for assurednes, for plentie and
 staye of all good thinges, it is in his king-
 dome. If we seeke for a breablelle looking
 for the iudgement, it is in the power giuen
 to him to iudge. Finally, sith the treasures
 of all sortes of good thinges are in him, let
 vs drawe thence, and from no where else,
 euen till wee be full with all. For they
 which being not content with him alone:
 are carried hither and thither, into diuers
 hopes, although they haue principall re-
 garde vnto him, yet euen in this they are
 out of the right way, that they turne anie
 parte of theyr knowledge, to any other.

It belongeth onely vnto

where. Albeit such necessity cannot crie in, where the abundance of his good gra had once bene well knowne.

*Chriſt. in his
15. Homily
vpon the 5
of Math.*

Of a ſurety it belongeth to the vertue of Chriſt, to deliver men from the ſlavery of finnes, but that they fall not againe afreſh vnto them, it dooth appertaine to the cure and labour of the Apoſtles.

*In the 53
Hom. vpon
the 8 of
Mathew.*

The bondage of ſin is moſt grievous, for it only God can deliver us: for no man hath power to forgive ſinnes, ſave only God.

*a Cyrill in his
7 booke and
23 chapter of
Iohn.*

It is the office of God only, to quene within, and to take away ſin, which ſayth by the Prophet: I am hee that purrge away your iniquities and finnes.

*b In his 12
booke, & 16
Chapter.*

b Doubteles, it belongeth only vnto God to be able to looſe men from their finnes, for to what other man is it lawfull to relieue and quite the breakers of the Law from ſinne, but to him that is the Author of the Law. For, when they forgive and holde, the ſpirite which dwelleth in them, forgiveth, and holdeth.

*Theoph. vpon
the 1 chap. of
Luk.*

Chriſt could not have bene knowne by any other way, but by forgiving the people their finnes, for it is the office of God to forgive finnes.

*Vpon the 8
chap. of Iohn*

For, to forgive finnes, appertaineth to lie vnto God: therefore euerie man that ſinneth,

sinne, is the seruaunt of sinne, therefore
 we are seruaunts, and bondmen of sinne,
 because we are sinners. Moreover, because
 it was likeliest that they should say: For all
 that we be vnder such bondage, yet wee
 haue Sacrifices and Priestes, which will
 make vs cleane from our sinnes. He saith
 that euen they also be seruaunts & bonds:
 for all men haue sinned, and wanteth the
 glory of God.

And your Priestes, because euen they be
 bonds, hath not authoritie to forgiue other
 men their sinnes. The which thing Paule
 sheweth more plainlie, saying: the priest
 hath neede to offer for himselfe, as wel as
 for the people, for he is also subdued, & in
 danger of infirmite. The seruaunt saith:
 He abideth not in the house, that is, hath
 no power to expend and pay forth, because
 he is not the good man of the house, that is
 the Lord of the house, but the sonne is the
 Lord of the house, & abideth in the house.
 We meaneth by the house, power: as in an
 other place, he meaneth by it, rule and do-
 minion, saying: In my Fathers house,
 are many Mansions.

Therefore your Priestes, because they
 are bonds and seruaunts, hath not autho-
 ritie to forgiue and release sinne, but

Of Confession.

the sonne which abideth in the house his power, and principalitie.

*First distinction chap.
verba Dei.*

The word of God forgiveth sinnes, the Priest is the Judge, the Priest exerciseth his office: But hee exerciseth the right no power (to forgive sinne.

Chap. 20.

Of Confession.

Psal, 19, 12

Who can understand his fault: cleanse me from secrete faults.

Psal, 35, 7.

Remember not the sinnes of my youth, nor my rebellions: but according to thy goodnesse remember thou me, even for thy goodnesse sake, O Lord.

Psal, 32, 5.

Then I acknowledged my sin unto thee, neither hid I mine iniquity: for I thought I will confesse against my selfe my iniquities unto the Lord: and thou forgavest the punishments of my sin. Selah.

Psal. 41, 4.

Therefore I said, Lord have mercy upon me, heale my soule, for I have sinned against thee.

Psal, 51, 3.

I know mine iniquities, and my sinne is ever before me.

Prou, 28, 13

Hee that hideth his sinnes, shall not prosper: but he that confelleth, and forsaketh them, shall have merrie.

Of Confession.

fol. 99.

We haue sinned, now therefore confesse, Eldr, 9, 8,
and gloriefie the Lord God.

Be not ashamed to confesse thy sinnes. Eccle 4, 26,

And I prayed vnto the Lord my God, Dan, 9, 4,
and made my confession, saying: O Lord
God, which art great and fearefull, &c.

We haue sinned, and haue committed verse, 5,
iniquitie, and done wickedlie, &c.

I will rise, and goe to my Father, & say Luk, 15, 18
vnto him: Father, I haue sinned against
heauen, and before thee.

And am no more woorthie to be called verse, 19,
thy Sonne: make me as one of thy hyered
seruants.

But the Publican standing a farre off, Cha. 17, 13,
would not lift vp his eyes to heauen: but
smote his breast, saying: O God, be mer-
cifull to me a sinner.

And they were baptized of him in Ior. Math, 3, 6,
dan, confessing their sinnes.

If we confesse our sinnes, he is faithfull 1, Ioh. 1 9
and iust to forgive vs our sinnes, and to
cleanse vs from all vnrightheousnesse.

Acknowledge your fautes one to an o. Iames 5, 16
ther, and pray one for another, that pes
may be healed.

The Doctours.

Peter mourned and wept, hee prayed Amb. in his
nothing with his mouth, I finde that 46 Serm. of

Of Confession.

*Peter's repen-
tance.*

he wept, I finde not what he said: I reade of his teares, but I reade not of his confession.

Therefore Peter vsed not speech, by the which hee was deceiued, by the which he sinned, by the which he denied the Faith: neither would hee speake by that, which was vsed to denie. So hee would rather weepe for his fault, then speake. And that he denied in voyce, hee confessed by teares vnto God.

*In his 3. Ser.
vpon Beati
immaculati.*

God and them that to a Priest are. Who is the true priest? but he that is appointed euer, after the order of Melchizedek.

*In his second
booke and 10
Chap. of re-
pentance.*

Thou must needs humble thy selfe, and desire manie to intreate for thee. Let the Church thy Mother weepe for thee, & let her washe thine offences with her teares.

*Augu. in his
10 booke, 3
chap. of con-
fession.*

How knowe they, when they heare me speake of my selfe, whether I say truth, or no?

*Vpon the
101 Psalm.*

Allee speake in your eares, but how knowe we what is wrought in our hearts? Howbeit, whatsoeuer is wrought within you, it is wrought, not by vs, but by God. God therefore hath looked forth to looke the Children of them that were appointed to death.

What haue I to do with men, that they should

should heare my confessions, as though they should heale all my disease: Were is a curious and busie kind of men, to knowe another mans life, and a slowe sort to amend their owne. Wherefore seeke they to heare of me what man I am, which will not heare what they be?

All euill viues ought to bee farre away from vs, whyles Christ will be our here-tage. Therefore, because that we be vntertain of such things, let vs fall downe to-gether in the sight of our holy Father, and let vs bring forth our sinnes roundly at once, that our heauenlie Father may take them away. And when we haue confessed vs, let vs not iustifie our selues in our Prayer, least we goe away condemned as the pharisee did. Let vs remember the publican, and let vs pray so, that we get forgiveness of our sinnes: let the crying of our hart beate, and also ascend vnto the eares of al-mightie God, for with a pure minde, hee will be pleased in the time of prayer.

Doe penance, such as is doone in the Church, that the Church may pray for you: Job saith, I was not ashamed in the sight of all the people to confesse my sins: Therefore God would that Theodosius should doe penance, even in the presence of

In his tenth
booke of con-
fessions, and
3 Chap.

In his booke
of wholesome
teaching.

In his booke
of 50 Hom.
the 49 Hom.

Of Confession.

of all the people. See wiues, suffer not
your Husbands to live in fornication,
come before the Congregation, and cry a
gainst them.

*Origen vpon
the 37 Psal.* He that hath offended, commeth forth
into the middes of the people, and maketh
his confession.

*Chris. in his
2 hom. vpon
the 50 Psal.* I will thee not to confesse thy finnes in
to the priest, that is to thy fellow seruant,
confesse them vnto God, that may heale
them.

*In his ninth
Hom. of re-
pentance.* There is a place of medicine, and not of
iudgement: rendering not punishment;
but remission of finnes, open thine offen-
ces, to God and lie.

*In his third
Hom. vpon
the 12 to the
Hebrewes.* I lay not vnto thee, that thou shouldest
bewray thy selfe abroade openly, neither
yet accuse thy selfe before other: But I
will that thou obey the Prophet, which
saith: shew vnto the Lord thy way (that
is, thy manner of liuing) therefore con-
fesse thy finnes before God, confesse thy
finnes before the true Iudge, with prayer
for the wrong that thou hast doone, not
with thy tongue, but with the memory of
thy conscience.

And then at the last, beleue, that thou
mayst get mercie, if thou haue them con-
tinuallie in thy minde, thou shalt neuer
keepe

keepe any euill to thy heart against thy neighbour.

It is not now necessarie to confesse, other being present, which might heare our confessions, let the seeking out of thy sins be in thy thought: let this iudgement bee without the presence of anie body, let only God see the making of thy confession; God which doth not vphayde thee for thy sins, and call them in thy teeth, but lo seth them for thy confession.

*In his Sermon
of confession
& repenſance.*

Confesse thy sinnes, that thou be cleansed of them, if thou be ashamed to tell any man thy sinnes, tell them daile in thy soule. I say not vnto thee, that thou shouldest confesse them vnto thy fellowe Seruant, that he might rebuke thee for them: tell thy sinnes vnto God, which healeth them. And if thou do not tell them, is God ignorant of them? will hee knowe them of thee? When thou didest them he was by, when thou wilt hide them, hee knoweth. Thou art not ashamed to sin, and yet art thou ashamed to confesse thy sinnes: tell them in this life, that thou maist haue rest in the life to come.

*In his second
Homily vpon
the 30 Psal.*

I desire and pray you, most deere brethren, confesse you often vnto the immortal God, and after that ye haue reckoned

*In his first
Hom. of the
incomprehensy*

vp

Of Confession.

*visible nature
of God.*

by your finnes, as he forgivnes, and that
the Godhead will be mercifull. I do not
leade thee into the common hall of thy fel-
lows Seruants: I compell thee not to o-
pen thy trespasses unto men: rehearse thy
conference before God: declare and open
thy selfe, shew thy woundes unto the most
excellent physician, and aske of him a me-
dicine: shew unto him that will uphold
thee of nothing, but will most gently heale
thee.

*In his 4 Ser.
of Lazarus.*

Beware thou to hide man thy finnes,
least hee cast them in thy teeth, and reuile
thee for them. Whether doe thou confesse
thee unto thy fellowe Seruant, that hee
might tell thy fautes abroad; but to him
which is thy Lord and Master, which also
careth for thee, to him that is kinde & gen-
tle, & thou shewest thy woundes unto him
which is a physician.

God will that thou shouldest tell, not
that thou shouldest be punished, but be re-
leased and iustified.

*Sozomenus
in his 7 booke
and 16 chap.*

They that haue offended, fall down flat
with weeping and lamentations, to the
ground, the Bishop commeth to him with
teares, & himselfe likewise falleth downe:
And the whole multitude of the church is
poured ouer, and ouer, with teares.

Clarity

Uerillie, I say vnto you: Thatsoeuer ^{Theop. 7pe} ^{the 18. chap} ^{of Math.} ye shal bind vpon earth, &c. If thou, when thou hast a displeasure done vnto thee, ca-
kest him that hath done thee the displeasure
and wrong, as a publican and an Heathen
man, hee shall euen so be in heauen: but if
thou wilt loose him, that is to say, if thou
wilt forgive him, hee shal be forgiven also
in heauen. For not onelie those things be
loosed which the Priests loose, but whatso-
euer things we (when wee be hurt, haue
wrong done vnto vs) loose or binde: are al-
so loosed and bound.

It appeareth that in the time of Saint ^{Erasm. in his} Hierom (which was foure hundred yeres ^{brise exposi-}
after Christ) secreete confession of sinnes ^{tion vpon the}
was not yet ordained: which notwithstanding ^{Epitaph of}
was afterwards wholsomly & profit. ^{Fybiola.}
tably appointed by the Church, so that it
be well vsed, as wel by the Priests, as by
the people. But herem certaine Diuines,
not considering aduiseable, what they say,
are much deceaued. For whatsoeuer the
auncient Fathers write, of generall and
open confession, they meane and shew the
same to this priuite and secreete kind, which
is farre of an other sort.

God hath giuen to Priests power to ^{Peet. Lom. 4}
binde and to loose, that is to say, so declare ^{Sen. 6. 18}
vnto ^{distinct.} ^{Not ides.}

Of Confession.

Of penance
the 1 distinction
conversion
simini.

a Pet. Lomb.

4 sen. 17 di-
stinct. Quid
argu.

b Beatus
Rhenanus,
on the argu.
of Tertul.
Booke of re-
pentance.

c Gratian of
penance. 1,
distinction,
conversion.

d In the glose
of repentance
on the 5 dis-
tinction penitentie

e In the glose
the 1 Dis-
tinction. De
penitentie.

f Raymo in
his Homily
pp^e the first
o^r Peter and
Paul.

into men, that the penitents bee eyther
bound or loosed.

a The sinner is made cleane, not by
iudgement of the Priests: but by the a-
bundance of the heauenly grace.

We may safely say, that without con-
fession of the mouth, and absolution of the
outward paine, sinnes be forgiven by the
contrition and humilitie of the hart.

b Tertullian, of this priue confession of
sinnes, saith nothing: neither doe we read
that the same kinde of priue confession in
old times was ever commaunded.

c Before wee open our mouth vnto the
Priest, that is to say, before we make con-
fession of our sinnes, the Leprosie of our
sinne is made cleane.

d Confession was appointed rather by
some tradition of the vniuersall Church,
then by any authority or commaundement
of the new or old Testament.

e Perhaps then in the time of S. Am-
brose (which was 400. yeres after christ)
the manner of confession, that now is vsed,
was not appointed.

f In the Church nowe at this day, the
Bishops and Ministers haue authority to
discerne betweene good and bad, that those
whom they see, humble to confesse and
weepe

weep for their sinnes, they may lose them from their sinnes. Those whom they see, to remaine and abide in their sinnes, they may sende them away bound: because in the sight of God almighty, they are bound notwithstanding, they haue not power, of them that be no Leapers, that is to say, to make the righteous, leappous sinners, or else shoulde make of sinners, righteous men, without confessing and repenting their sinnes.

Whosoever thou binde on earth, &c. That is, by thy sentence in earth, I shall confirme it in heauen. The Bishop bindeth men, when hee seperateth them from the societie of the Church, and keepe him from receauing the body and bloode of Christ: He loseth them, when as after repentance made, he receaueth him againe into the fellowship of the Congregation, and admit him to the Lords Table.

All the Apostles receaved

Chap. 21.

All the Apostles receaved the Keyes, as
saide forth as Peter, and were equall with
him in authoritie.

Mat, 18, 18

Verilie, verilie, I say unto you what
soever ye bind on earth, shall be bound
in heauen: and what ye loose in earth, shall
be loosed in heauen.

Mat, 14, 15

And he saide unto them: Goe ye into
all the world, and preach the Gospell to
uerie creature.

Luk, 22, 24,

And there arose a strife among the which
of them should seeme to be the greatest.

verse, 25.

The Kings of the Gentiles raigne ouer
them: and they that beare rule ouer them,
are called gracious Lords.

verse, 26.

But ye shall not be so: but let the grea-
test among you, be as the least: and the
cheefest, as he that serueth.

Ioh, 20, 23

Whose sinnes so euer ye remit, they are
remitted unto them: and whose sinnes so
euer ye retaine, they are retained.

Mat, 16, 18,

Thou art Peter, and vpon this Roche
I will build my Church: and the gates
of hell shall not overcome it.

1, Pet, 5, 2,

Feed the flocke of God &c.

verse, 3.

Not as though wee were Lords ouer
Gods heritage, but that ye may be ensam-
ples to the flocke.

To thee I will giue the Keyes of the
kingdome of heauen, &c.

The Doctors.

This saying, to thee I will giue the
Keyes of the kingdome of heauen, is
common to the rest of the Apostles: & the
words that follow, as spoken vnto Peter,
are common vnto all.

*Origen in his
first Treatise
vpon Math.*

Shall we dare to say, that the gates of
hell shall not ouercome onlie Peter: and
that the same gates shall preuaile against
all the other Apostles?

If we speak the same that Peter spake,
we are made Peter, and vnto vs it shal be
said, thou art Peter. For he is the Rocke,
that is, the Disciple of Christ.

If thou thinke that the whole Church
was builded onlie vpon Peter, what wilt
thou then say of Iohn the sonne of Thun-
der, and euerie of the Apostles?

And I wil giue to thee the Keyes of the
kingdome of heauen, &c. In the person of
one man, the Lord did giue the Keyes vnto
all the Apostles, for to signifie the vnitie
of them all. For, truly the other Apostles
were euen the same that Peter was, they
were endued with like fellowshippe of ho-
nour and power. But hee did begin with
vntie, that is to say, with one, that thereby

*Cypri. of the
simplicitie of
Prelater.*

All the Apostles receaued

it might be signified, that there is but one Church of Christ.

Christ gaue to all his Apostles, like and equall power and authoritie.

*In his third
Booke & 13
Epistle.*

Notwithstanding, we be many shepheards, yet wee feede but one flocke: And we are all bound to gather vp, and to nourish all the sheepe, that Christ hath wonne with his blood and passion.

To Quirinus

Peter neither reuenged himselfe, nor toke anie thing prouderlie vpon him, as to say, that he had the primacy, or that others that were but Nouices, & after commers ought to be obedient vnto him.

*Amb. of the
dignitie of
Priesthood,
3 Chap.*

Our Lord said vnto Peter: Feede my Sheepe: which sheepe and flock not only Peter then receaued, but he receaueth the same together with vs: And all wee haue receaued the same together with him.

*Hierome in
his 1 Booke
against Lou-
pian.*

We will say: the Church is founded vpon Peter, notwithstanding, in an other place, the same thing is done vpon all the Apostles: And all receaue the keyes of the kingdome of heauen, & the strength of the Church is founded equallie vpon them al.

*Vpon the E-
pistle to Ti-
mus, the first
Chap.*

Let Bishops vnderstand, that they are aboue the Priests, rather of custome, then of any trueth or right of Christes institution: And that they ought to rule the Church,

Church altogether.

What doth a Bishop, saving onely the
ordering of Ministers, but a Priest may *Writing to*
doe the same? Neither may wee thinke *Euagrius.*
that the Church of Rome is one, and the
Church of all the world beside, another.
Fraunce, England, Aphyrica, Persia, Le-
uant, India, and all the barbarous Nati-
ons, worship one Christ, and keep one rule
of the truth. If wee seeke for authoritie,
the whole world is greater then the City
of Rome, wheresoever there be a Bishop,
be it at Eugubium, be it at Rome, be it at
Constantinople, be it at Rhegium, be it at
Alexandria, be it at Thanaies, they are all
of one worthinesse, they are all of one Bi-
shopricke. The power of the richesse, and
the basenesse of pouertie, maketh not a
Bishoppe, either higher or lower, for they
are all the Apostles successours: What
bring you me the custome of Rome, being
but one Cittie?

The Lord shall take away the name of
vaine glory, & of fained wondrous, which *Upon the*
is in the Church: yea, he shall take away *Prophet So-*
both the name of those Priests, and the *phany. the 1.*
Priests withall, which vaunt themselves *Chap.*
in the dignitie of Bishopricke and Priest-
hood, but not in labour.

All the Apostles received

Upon the 16
of Mathew.

And to thee that I give the Keyes of he-
u-en. &c. The bishops and Priests not un-
derstanding this place, haue taken vnto
them some thing of the arrogant wyse of
the Phariseis, insomuch that they beleeue
that they may condemne Innocents, ac-
quit and loose them that be guiltie.

a Hilary in
his 6 booke
of the Trin.

a This is the onely blessed Rock of
Faith, that Peter confessed with his
mouth.

b Basil in his
booke of a so-
litary life,
Chap. 23

b Christ sayd vnto Peter: Louest thou
me? Feebe my shep. And in like sort
to all Pastors and Doctors, he gaue the
same power: A token wherof is this, that
all others binde and loose equally, as well
as Peter.

Aug. in his
324 treatise
vpon Iohn.

When they were all asked, Peter alone
dooth make an aunswere, and it is said vnto
him: And I will give thee the Keyes of
Heauen, although hee alone had receiued
authoritie to binde and to loose, whereas
he had spoken that for them all, and re-
ueled this. (As bearing in himselfe the prin-
ciple of vnitie.)

In his 50.
Treatise vpon
Iohn.

If there were not a mysterie of the
Church in Peter, the Lord would not
haue said: I will give to thee the Keyes
of Heauen. If this was saide onely to
Peter, then the Church hath them not.

the Church hath them, then when hee re-
ceived the Keyes, hee signified the whole
Church.

In the person of Peter, the good Church
is signified: In the person of Judas, the
cruel and evill Church is signified.

Thou art Peter, and vpon this Roche
which thou confessed: vpon this Roche
which thou acknowledged, saying: Thou
art Christ & son of the living God, I will
build my Church, that is, vpon my selfe,
being the son of the living GOD, I will
build my Church. I will build thee vpon
me, & not mee vpon thee: for men willing
to build vpon men, saide, I am of Paule,
I am of Apollo, and I holde of Cephas
we, which is Peter: But others & would
not build vpon Peter, but vpon the Rock,
saie, I hold of Christ.

The words of Christ: Louest thou me?
Feed my sheepe, when they are spoken
vnto Peter, they are spoke vnto all priests
and Ministers.

Therefore wretched men, while in Pe-
ter they vnderstand not Christ, that is, the
Roche, and while they will not beleue
that the Keyes of the kingdome of heauen
are giuen vnto the Church, they haue
quite lost the Keyes out of theyr hands.

In his 13.
Serm. vpon
the words of
the Lord in
Mathew.

In his booke
of the trou-
bles of the
Christians,
the 3 Chap.

In the 31.
Chapter, of
the same
Booke.

In his first
booke of his
quest. vpon
the olde and
new Testa-
ment, the 75.
question.

Chris. in his
44. hom. vpon
the 23. of
Mathew.

Vpon the E-
pistle to the
Gala. 2. cha.

In his 33.
Hom. vpon
Mathew.

Augu. in his
19 Epistle.

Hier. vpon
the Epistle
of Titus. I
Chap.

Did Christ pray but for Peter, and
for James and John? It is manifest
cleare that all they were meant in Peter
because in another place he saith: O
ther, I pray for them whom thou hast
uen mee: And I will, that where I am,
they may be with me.

The Key is the knowledge of the
of the Scriptures, whereby the gate of
truth is opened vnto them. And the
uers of the Keyes, are the Ministers,
whom charge is giuen to expound and
clare the Scriptures.

Paule had no manner of lacke of
nor stood in neede of his voyce or as-
sance: but in honour was his fellow. I
will heere say no more.

Euery Christian man that receiue
word of Peter, is made Peters Chap-
and S. Peter testeth in him.

The office of a Bishop, is about the
lice of a Priest, after the names of him,
which the custome of the Church
now obtained.

A Priest & a Bishop are both one
And before that, by the enflaming of
deuill, parts were taken in Religion,
these wordes were vttered among
people: I hold of Paul, I hold of Ap-

Wholo of Peter: the Churches were go-
uerned by the comon aduise of the priests.

The titles, dignities, & rites of honoure
giuen to the Bishop of Rome, & to the bi-
shop of Constantinople, are one & equall.

This communication doeth gender and
import some higher matter, for because
Peter being enobled of Christ himselfe,
with the name of the Apostleship with o-
ther, did thus deny Christ in the time of
his Passion. Now by right is required of
him, three confessions of his loue: that three
denials might be counteruailed & recom-
penced, with equall number of the confes-
sing: So that, that is committed in wordes,
is cured with wordes. Christ asked of him
whether he loued him more then another:
for he which expected great clemencie of
the Lord Edwards him: ought of right to
be affected with great loue.

For although generally all the disciples
were stricken with great feare, when the
Lord was betrayed: yet the fault of Pe-
ter was greater, which denied Christ in so
short a time. Because therfore he obtained
remission of sinnes, by greater clemencie
of the Saviour: greater loue of right is
required of him. For he to whom more is
forgiuen, ought more to loue.

Niceph. in his

12 booke &

13 Chap.

a Cyrill in his

12 Booke

upon Iohn

the 16 chap.

o. Hieronim

in 1. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

All the Apostles received

Therefore, by the three Confessions of Peter, the crime of the three denials was made voyde, and put away. And when Christ said: Feed my Sheepe, renewed the dignitie of the Apostleship, by humane firmities, he should seeme to be abased and made weakke.

For this, as Iudge, Peter receiveth this commandement of the Lord, to feede his flocke, Feede (saith he) with thine minde: feede with thy mouth: feede with thy worke: feede thou with prayer of thy mind: with exhortation of the worde, and with example of exhibition.

Kras, in his breefe exposition vpon the Epist. to Eusebius.

Hierome strengtheth to match all Bishops together, as if they were all equalled to Apostles successors. And he thinketh not any Bishop to be lesse then other, for that he is poorer, or greater then other, for that he is richer. For he maketh the Bishop of Eugubium, equall with the Bishop of Rome. And further, hee thinketh thus: that the Bishop is no better then any Priest, seeing that the Bishop hath authority to order Ministers.

In his Annotation vpon the 16 of Matthew.

A metuaine of some men, which do wote this place (vpon this Rock I will build my Church) to the bishop of Rome, for it is meant, not vpon Peter: but vpon Christ.

Christian people.

None of my predecessours Bishops of *Gregory in*
 Rome, euer consented to vse this vngodly *his 4 booke*
 name. No bishop of Rome, euer tooke v. 32 and 36
 vpon him this name of singularitie: we the *Epistle.*
 Bishops of Rome, will not receive this
 honour being offered vnto vs.

What aunswere wilt thou make vnto *In the 38.*
 Christ (meaning John the bishop of Co. *Epist. of the*
 Constantinople, the first vsurper of that title) *same booke.*
 the head of the vniuersall Church, when
 thou shalt be examined at the last iudge-
 ment, that thus goest about by the name
 of vniuersall bishop, to make all his mem-
 bers subiect vnto thee?

Your Holinesse, (that is, Eulogius the *In the 30,*
 Patriarke of Alexandria) sayth thus vnto *Epist. of the*
 me: As you haue comanded. Haue away *same booke.*
 this worde, commaunding, from my hea-
 ring. I beseech you, I command you not,
 but that I tooke to be the best, I thought
 good to shew you.

I speake it boldly, whosoever calleth *In his 7.*
 himselfe the vniuersall Bishop, or desireth *Booke and*
 so to be called, is in his pride, the forerun- *30 Epistle.*
 ner of Antechrist: because in his pride, hee
 setteth himselfe before others.

Behold, euen the title of your Letter,
 (meaning Eulogius) ye haue written the

All the Apostles receiued

proude poeſſie, naming mee the vniuerſall Pope: notwithstanding, I haue forbidden it. I beſeech your holinneſſe to doe ſo no more, for whatſoeuer is giuen vnto any other aboue reaſon, the ſame is taken from your ſelues.

*Rede vpon
the 16 of
Mathew.
What doe
men ſay that
I am.*

*In his Hom.
vpon the firſt
to the Cor.
the 1. Chap.*

The power of binding and looſing, notwithstanding, it ſeeme to be giuen onely vnto Peter: yet without al doubt, we muſt vnderſtand, that it was giuen alſo to the reſt of the Apoſtles.

Thou art Peter, and vpon this Roche which thou haſt confeſſed: vpon this Rock which thou haſt known, ſaying. Thou art Chriſt the ſonne of the liuing God, will I build my Church, that is to ſay, I will build my Church vppon my ſelfe, beeing the Sonne of God. I will build thee vpon me, and not me vpon thee. For men being deſirous to be builded vppon mee, did ſay. I hold of Paule: ſome, I hold of Apollo: and other, I hold of Cephas (the ſame is Peter) but other that would not be builded vpon Peter, but vpon the Roche, vpon ſay, I hold of Chriſt.

*The 2 coun-
ſell of Con-
ſtantinople
Chap. 36.*

The decree, that the See of Conſtanti-
nople, ſhall haue Rites and Priuiledges
equally with the See of Rome.

Who ſoeuer deſireth primacie in earth,

in heauen he shall finde confusion: neither *Chri. the 40.*
 shall he be accounted among the Seruants *distinction.*
 of Christ, that wil once intreate of prima *Quaestio.*
 cie.

Because thou hast professed me truly, to
 be the sonne of the liuing God: vpon this *Haymo in*
 Roche, that is, vpon me whom thou con- *hu Ho. vpon*
 fessed to be the sonne of the liuing God: *the Feast of*
 I will build my Church. To thee will I *Peter and*
 giue the keyes of the kingdome of heauen: *Paule.*
 by the keyes wee must vnderstand, know-
 ledge, & power, to discerne between good
 and bad, that those whom thou seest to a-
 bide in the true faith, thou shalt iudge them
 worthy of heauen: those whom thou seest
 depart from the trueth, thou shalt iudge
 them worthy of hell fire.

This authoritie, the Lord gaue, not on-
 ly vnto Peter, but also to all the Apostles:
 because Peter expressed the faith of all the
 Apostles, saying: Thou art Christ, the
 sonne of the liuing God.

So that, that the Lord said vnto Peter,
 he saide vnto all his Apostles, as it appea-
 reth in Iohn: whose sinnes ye remit, they
 are remitted. &c.

The Bishop of Rome himselte, may *Gratian in*
 not be called the vniuersall Bishop. *the 99 dist.*
 Pope Bonifacius the third, obtained of *Prima codic.*
 the

All the Apostles received

*Platina of
Bonifacius.*

the Emperor Phocas (that Rome should be called the head of al churches) but with great contention and much a doe.

*Ruffinus in
his 1 Booke
and 6 Chap.
of the history
of the church*

It was decreed in the counsell of Nice, that in Alexandria, and in Rome, the olde custome should be kept: that the Bishop of Alexandria, should rule ouer Egypt. And the bishop of Rome, ouer the church of his Suburbs.

*Nilas in his
Booke of the
supremacy of
the Bishops
of Rome.*

That it may the more plainly appeare, that the Pope hath no gouernment ouer all other bishops, reade the sixe Canon of the counsell of Nice: there it is expessedly commaunded, that the Bishop of Alexandria, shal haue the rule ouer certaine churches: And the bishop of Rome ouer certaine: And the Bishop of Antioche, likewise ouer certaine. And that it be not lawfull for any one of them to inuade an others iurisdiction, if any one not contented with his owne, craue dominion of others, hee ought of right to be called a breaker of the customes, and also of the holy Canons.

Seeing there is certaine Countreies appointed out of the Bishop of Rome: Certaine of the Bishop of Alexandria: And certaine of the Bishop of Constantinople: they are now no more subiect vnto him, then he vnto them.

The

Against praying for the dead. fol. 110.

The Pope is the greatest Bishop: al- *Codrus Vi-*
though not in vertue, yet at least in mo- *cent in his*
ney. *Sermon.*

Chap. 22.

Against praying for the dead.

While the Child was yet alive, *1 Sam, 12,*
I fasted and wept: for I said, *verse, 22.*
who can tell whether **GOD** *22, 23, 24*
will haue mercie on mee, that
the child may liue?

But now being dead, wherefore should *verse, 23.*
I now fast? can I bring him againe any
more? I shall goe to him, but he shall not
returne to me.

A man can by no meanes redeme his *Plal, 94, 7.*
brother, hee cannot giue his ransom to
GOD.

So precious is the redemption of their *verse, 8.*
soules, and the continuance for ever.

The dead know nothing at all: neither *Eccle, 9, 5.*
haue they any more reward: for they re-
membrance is forgotten.

And they haue no more portion for ever, *verse, 6.*
in all that is vnder the Sunne.

All that thine hand shall find to doe, doe *verse, 10.*
it with all thy power, for there is neither
worke, nor inuention, nor knowledge,
nor

1011.101 Against praying for the dead.

not wisdom in the graue: whether thou
goest. *And the foolish virgins said to the wise
giue vs of your Oyle, for our Lamps are
out.*

verse, 9. But the wise answered, saying: We
feare least there will not be enough for vs
and you, but go ye rather to them that sel,
and buy for your selues.

Marke, 8, 36 What shall it profite a man, though hee
should winne the whole world, if hee loose
his soule?

verse, 37 What shall a man giue for recom-
pence of his soule?

Luk, 16, 27. Then Diues said, I pray thee therefore
father, that thou wouldest send him to my
fathers house (for I haue five Brethren)
that hee may testifie vnto them, least they
also come into this place of torment.

*He saith not
that they
should pray,
or cause Mas-
ses, or Diriges
to be done
for him.*
I would (not brethren) haue you ig-
norant concerning them which are a sleepe,
that ye sorrowe not, euen as other which
haue no hope.

13.
verse, 14. For if wee beleue that Iesus is dead,
and is risen, euen so them which sleepe in
Iesus, will God bring with him.

verse, 18. Wherefore comfort your selues, one a-
nother with these words.

The Doctours.

M^p Doue, come vnto the harbour, of the Rock that toucheth the wall, vn- *Epiphanius in his second Booke and 1 Hom. against heresies, the 50 heresie, vpo the Can- ticles of Sa- lomon. 2.*
to the benignity & goodnes of Christ, and vnto the mercy of the Lord. The same is the harbour of the Rocke, the harbour of faith, of hope, & of the truth, touching the wall, or which toucheth the wall; that is to say, afore the gate be shut, afore the King beeing within the walls, will receaue no more, after our departing hence, after the death, when the gates touch no more the wall, but are shut vp, so ^p wee be no more able to amend. There is neither fasting, nor almes deeds, nor repentance, nor righteousnes, nor good, nor euill, that can euer profit or hurt, after our death.

For there the Lazarus commeth not vnto the rich, nor the rich vnto Lazarus: the rich receaueth not the thing that hee doth aske, though he doth aske it with earnest prayers of the merciful Abraham, for the Barners and fallows be made fast, the time is accomplished and past, the battaile is foughten, and the place thereof empty and void, the Crownes are giuen: they that haue foughted, are at rest: they that haue

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Against praying for the dead.

haue not prevented or come before, are gone: they that haue not foughten, be no more there: and they that haue been overcome, are driuen out.

For all things are plainly consummated and ended, by and by after the departing out of this world, but whiles they be yet all in the conflict or battaile, there is a rising againe after the fall, there is yet hope, there is a medicine and confession.

And although these things be not in all men most perfect, yet the Saluation of others is not without hope.

*Cyprian in
his Sermon of
mortalitie.*

Seeing that wee knowe, that our Brethren which bee deliuered out of this worlde, by the hand and calling of the Lord, are not lost, but sent before. We must not here take on vs blacke gownes, sith that they haue already there put on white garments: We must not giue occasion vnto the Pagans, that they may deseruingly, and by good right blame vs, or lay to our charge, that wee doe lament and bewaile them, as perished and lost, whom wee do affirme to liue with God. And so reprove with the testimony of our hearts, and breake the same faith, that wee do professe and set forth by our communication and talke.

When

Against praying for the dead. fol. 112.

When we be once departed out of this *In his first*
life, there is no more place of repentance, *Treatise*
there is no more effect or working of sa- *gainst De-*
tisfaction: life is here either lost or won: *metries,*
everlasting saluation is here provided for
by the due worshipping of God, and the
fruites of faith.

Then hee shall be without the fruite of
repentance, and greefe of paine: in vaine
shall weeping be, and prayer shall be of no
force or effect.

Therefore all these thinges, that is to
wit, the looking vnto the corpes, or caring
for it: the condition of the burying, and
the pompe of the Funerals, are rather for
the comfort of the liuing, then for the ayde
and helpe of the dead.

*Aug. in his
1 Booke and
12 Chap of
the Citie of
GOD.*

If costly and precious burying do pro-
fite the vngodlie, vile burying, or none at
all shal hurt & hinder the godly. The mul-
titude of Seruants did in the sight of men
make excellent & glorious Funerals vnto
that rich man that was clothed in pur-
ple: but the ministry of Angels, made
much more excellent and noble Funerall
in the sight of God, vnto the poore scellie
creature, that was full of Scabs, Pocks,
and sores: for they did not lay him in a
Tombe of Marble, but did carry him into
the

Against praying for the dead,
the bolome of Abraham.

In his first
Treatise vp-
on the Epist.
of Iohn.

Whereof do Schismes come? Heere
of they come, when men say, we are righ-
teous: we make holy the vnholy: we doe
iustifie the wicked: wee doe pray: we doe
obtaine.

Hier. in his
13 question,
and 2 Chap.

Wee know that is this world, wee can
be helped one of another, either with pray-
ers, or with counsell: but after we be once
before the iudgement seate of Christ, nei-
ther Job, nor Daniell, nor Noah, be able
to pray for anie bodie, but every man shall
beare his owne burthen.

Chri. in his
48 Hom. vp-
on the 20 of
Iohn.

When thou dost heare that our Lorde
did rise againe naked, cease I pray thee
from the madde expence of the burping.
What meaneth this superfluitie and un-
profitable dispende, which vnto them that
make it, bringeth hurt, and no profite vnto
the dead, but rather harme?

The counsell
of Toledo, 3.
Cha. 22, 23.
que. 2. chap.
Qui diui.

Wee doe bid and commaund, that they
which depart out of this life, by the diuine
calling of the Lord, be caried forth to their
graues onelie with psalmes. For we doe
altogether forbid the same prayer of Fu-
nerals, that they be wont to sing common-
lie for the dead.

Sentence 4.
distinct 45,
Regue.

Wee that prayeth for a Partir: dooth
wrong vnto the Partir.

Chap.

Chap. 23.

Against fained Purgatory, and Popish Pardons.

Come now and let vs reason together, *Esay, 1, 18.*
saith the Lord: though your
sinnes were as Crimson, they shall
be made white as Snowe: though
they were redde like Scarlet, shall bee as
Woolle.

A Roman vnderstandeth that the righte. *Chap. 17, 1.*
man is taken away, from the euil to come,

Peace shall come, they shall rest in they. *verse, 2.*
rest, euerie one that walketh before him.

I, euen I am he that puttereth away thine *Chap. 43, 15.*
iniquities, for mine owne sake: and will
not remember thy sinnes.

Pouge mee with Ilope, and I shall be *Psal. 51, 7*
cleane: wash mee, and I shall be whiter
then Snow.

As high as the Heauen is aboue the *psal. 103, 11*
earth, so great is his mercie toward them
that feare him.

As farre as the East is from the West: *verse, 12.*
so far hath hee removed our sinnes fro vs.

When the wicked turneth away from *Ezec. 18, 27.*
his wickednesse that hee hath committed,
and dooth that thing which is lawfull and
right, he shall saue his soule aline.

P. 2.

Because

Against Purgatorie,

verse, 28.

Because hee considereth and turneth
way from all his transgressions that he
hath committed, hee shall surely live, and
shall not die.

Hose, 13, 14

I will redeeme them from the power
of the graue: I will deliuer the from death.
O Death, I will be thy death: O grave
I will be thy destruction: repentance
hid from mine eyes.

Eccles, 9, 5.

They liuing, know that they shall be,
but the dead know nothing at all: neither
haue they any more reward, for they
remembrance is forgotten.

verse, 6.

Also, their loue & their hatred, and their
enue is now perished, and they haue
no more portion for euer, in all that is done
vnder the Sunne.

Chap, 11, 3.

And if the Tree dooth fall toward the
South, or toward the North, in the place
that the Tree falleth, there shall it be.

Wisd, 5, 1.

The soules of the righteous are in the
hande of God, and no torment shall touch
them.

verse, 2.

In the sight of God vnwise they appeared to
die: and their end was thought greivous.

verse, 3.

And they departing from vs, destruction,
but they are in peace.

Eccles, 14, 14

Defraude not thy selfe of the good day:
And let not the portion of thy good desires
out.

and Popish pardons.

fol. 114.

ouer passe thee.

Chie and take, and sanctifie thy soule; verse, 16,
work thou righteousness before thy death,
for in the hell, there is no negate to finde.

Commaunde therefore that I may be Tob. 3, 6,
dissolued out of this distresse: and go into
the everlasting place.

Enter in at the strait gate: for it is the Math. 7, 13,
wide gate and byroade way, that leadeth to
destruction.

Because the gate is strait, and the way verse, 14,
narrow that leadeth vnto lyfe: and fewe
there be that finde it.

Hee that blasphemeth against the holie Mark, 3, 29
Ghost, shal neuer haue forgiveness: but is
culpable of everlasting damnation.

And these shal go into everlasting paine, Math, 25, 46
and the righteous into life everlasting.

And being in hell tormentes, hee lifted vp Luke, 16, 23
his eyes, and sawe Abraham a far off, and
Lazarus in his bosome.

Besides all this, between you & vs, there verse. 16.
is a great Gulfe sette, so that they which
mould goe from hence to you, cannot: nei-
ther can they come from thence to vs.

And he said vnto Iesus: Lord, remem. Chap. 23, 43
ber me when thou comest into thy king-
dome,

The Iesus said vnto him: Verily, I say verse, 43.
vnto

Against Purgatorie,

unto thee: To day shalt thou be with mee
in Paradise.

verse, 46.

And Iesus cried with a loude voyce, and
said: Father, into thy hands I commend
my spirit: and when hee had thus said, hee
gaue up the ghost.

Iohn, 3, 18

He that beleueth in him, shall not be
condemned: but hee that beleueth not, is
condemned already, because he beleueth
not in the name of the ouely begotten son
of God.

verse, 36.

He that beleueth in the Sonne, hath e-
uerlasting life: and he that obeyeth not the
Sonne, shall not see life, but the wrath of
God abideth on him.

Chap. 5, 24.

Verily, verily, I say unto you, hee that
heareth my wordes, and beleueth in him
that sent mee, hath everlasting life, & shall
not come into condemnation, but hath
passed from death to life.

verse, 29.

They shall come forth that haue doone
good, unto the resurrection of life, but they
that haue done euill, unto the resurrection
of condemnation.

Chap. 17, 24

Father, I will that they which thou hast
giuen me, be with me, euen where I am,
that they may behold my glorie which
thou hast giuen mee: for thou loudest mee
before the foundation of the world.

And

and Popish pardons. fol. 115.

And they stoned Stephen, who called on Acts, 17, 59
God & said, lord Iesus, receiue my spirit.

Nowe there is no damnation to them Rom, 8, 1.
that are in Christ Iesus, which walk not
after the flesh, but after the spirit.

While we haue theretofore time, let vs Gala, 6, 10.
do good vnto all men.

Christ is to me, both in life and in death Phil, 1, 21,
auantage.

Desiring to bee looked, and to be with verse, 22.
Christ, which is best of all.

I would not Brethren, haue you igno- 1, The, 4, 13
runt, concerning them which are a sleepe,
that yee sorrowe not, euen as other which
haue no hope.

I haue fought the good fight, and haue 2, Tim, 4, 7.
finished my course, I haue kept the sayth.

From henceforth is layd by for me, the verse, 8.
Crowne of righteousnesse, and not to mee
onely, but vnto all them also that loue his
appearing.

How much more the blood of Christ, Hebr, 9, 14
which through the eternall spirit offered
himselfe without spotte to God, to purge
your consciences from deade workes, to
serue the liuing God.

It is appointed vnto me, that they shall verse, 27.
once die, and after that cometh the iudge-
ment.

Against Purgatorie,

1, Ioh, 1, 7.

The blood of Iesus Christ his sonne,
purgeth vs from all our finnes.

Roue, 14, 13

I heard a voice from heauen, saying vn-
to me, write: Blessed are the dead, which
heereafter die in the Lord, even so saith the
Spirit: for they rest from their labours,
and they? workes follow them.

The Doctors.

*Ignatius in
his 6 Epistle.*

Alwaies reason requireth, that whiles
we haue space & time, we shold amend
and correct our fautes, whiles in this life
we haue occasion giuen of repentance, for
it is truelie saide, after death there is no
place, nor time to confesse our finnes.

*Cyprian of
Christes
Passion.*

Thy blood, O lord, seeketh no reuenger:
thy blood walketh our finnes, and pardo-
neth our trespasses.

*In his first
Treatise a-
gainst De-
metrius.*

After wee be once departed out of this
life, there is no more place of repentance,
there is no more effect of working of Sa-
tisfaction: life is heere either lost or won:
euerlasting saluation is here prouided for,
by the due worshipping of God, and the
fruites of faith.

No man is letted either by finnes, or by
peres to come to the obtaining of saluation,
as long as a man is yet abiding or remoy-
ning in this world, no repentance is to late.

The gate is open vnto pardon and for-
giuenes

guenelle, and they that seeke the truth,
shall haue an easie accesle vnto it.

Although thou dost at thy very departing out of this world, and going down of this temporall life, pray vnto God for thy finnes, who is the true and only God, calling vpon him with a faithfull confession, and acknowledging both of thine offences and of his trueth: thus confessing and believing, thou hast free pardon and forgiveness given and graunted vnto thee, of the merre goodnes and mercy of God. And in the very death, euen as soone as thou hast given by the Ghost, thou passest vnto immortallitie.

In that verie moment of time: euen when the Soule is ready to depart away from the body, and is euen at the lippes of the portie to peele by the spirit, the goodness of our most mercifull God refuseth not repentance. And whatsoeuer is truly done, is neuer too late done.

*In his Sermon.
of the Londen
Supper.*

Hee that here in this life receiveth not remission of finnes, shall not be there (in the life to come.)

*Ambrose of
good death.*

David as a Pilgrime and Stranger, made hast vnto the common Countrey of all Saints, desiring for the filthy infection of his tarrying here, to haue his finnes forgiven

*In the 2,
Chapter, of
the same
Booke,*

Against Purgatorie.

giuen vnto him, afore he should goe out of this life, for he þ doth not receiue here forgiveness of his finnes, shall not be there: but he shall not be there, that cannot come vnto life everlasting. For life everlasting is the remission and forgiveness of finnes.

*Augu. in his
20 Epistle.*

Vñ shall the day of the Lord find vnprouided: whom the last day of thys life findeth vnprouided.

*In his first
booke of the
30 Sermon. in
the mount.*

Untill thou pay the last farthing: I meruaile, but that he meaneth þ paine, which is called everlasting.

*In his 12.
booke & 27.
Chap. of the
Cittie of
G O D.*

What meanes this is, & what finnes these bee, which so let a man from coming vnto the kingdome of God, that they may notwithstanding, obtaine pardon by the merites of holy friendes, it is verie hard to find, and very dangerous to determine. Certainly, I my selfe, notwithstanding great study and trauaile taken in that behalf, coulde neuer attaine to the knowledge of it.

*In his Ser. of
Tyme, the
232 Sermon.*

Let no man deceiue himselfe. There are but two places, and as for any thirde place, there is none at all. Bee that raigeth not with Christ, shall perishe with the deuill, without any doubt.

*In his 13
booke & 8*

The soules of the goodlie being seperated from their bodies, are in rest: & the soules of

of the vngodlie do suffer punishment vntil the bodies of those do rise againe vnto life euerlasting, and the bodies of those vnto eternall death, which is also called the second death.

Let only the price of y^e blood of my lord, auaille me vnto y^e perfectiō of my deliuerie.

In his booke upon the 25 Psalme.
 a Whensoever any man turneth him selfe vnto God, all things vtterly are forgiven him: let no man be doubtfull, least anie thing happily be not forgiven.

In his 39 Sermon of the wordes of the Lord.
 b Be ye followers of mee, as I am of Christ, &c. We neuer dared to say, be ye iustified of me, as I am of christ, for no man is iust, but Christ iustificyng: Whosoever is so bold to say, I do iustifie thee, it followeth also that he should say, I beleue in thee, which ought to be done to none of the holy ones: but to the holiest of all.

In his 5 booke Hipogosticon.
 The first place, the Catholique faith, by Gods authoritie beleueth to be the kingdom of heauen: the second place, the same catholique faith beleueth to be hel, where all rannagates, & who soeuer is without the faith of Christ, shal cast euerlasting punishment, as for any third place, we vterly know none, neither shall wee find in the holie Scriptures, that there is any such.

In what state his own last day shal find each

Against Purgatorie.

In his 80.
Epistle to
Hercubius.

each man, in the same state, the last day of the world shall finde him: for such as euery man in the same day shall die: euery such in that day shall be be iudged.

To Peter the
Deacon, 3.
Chap.

Who so in this life shall not please God, shall in the life to come haue repentance for his sins, but pardon in the sight of God he shall not finde, for although there shall be the prick of repentance, yet there shall be no amendment of his will.

a In his 49
Treatise vpon
John.

a Euery man shall die with his owne cause, & rise againe with his owne cause.

b In his 18
Sermon of the
wordes of the
Apostle.

b There bee two dwelling places: the one in the fire euermore: and the other in the kingdom that neuer shall haue end.

c In his 54
Epi. to Ma-
cedonius.

c There is no other place to correct our conuitions, but onely in this life, for after this life, euery man shall haue that, y bee hath purchased vnto himself in this world.

d In his 10.

booke & 22.

Chap. of the

Cittie of

GOD.

d The victory is gotten in his name, that hath taken man vpon him, and hath liued without sin, that in him, & through him, beeing the Priest & the sacrifice, remission and forgiveness of sins should be obtained and giuen, that is to say, by the mediator of God & man, that man Iesus Christ, by who the purging of our sins beeing made, we are reconciled vnto God. For men be not seperated from GOD but by sinnes, whereof

wherof the purging is not made, or which
are not purged in this life, by our owne
vertue and strength, but by the mercie of
God, by his pardon & clemency, & not by
our owne power. For the same small ver-
tue & strength that is called ours, is gran-
ted, and giuen vnto vs by his goodnes.

By brethren, we haue Iesus Christ, the
righteous, our aduocate with the Father, *In his first
Treatise vpon
on the Epist.
of Iohn,*
he is p propitiation or pardon for our sins.
He that held this, neuer made heresie: He
that held this, neuer made Schisme: For,
wherof do Schismes come? Hereof they
come, when men say, wee are righteous:
we do make holy the unholy: we do iustify
the wicked: we do pray: we doe obtaine.

O vanitie, selling vanitie, to them that *In his booke
of 50 Hom.*
will heare vanitie: and vaine are they that
will beleue it.

Thou shalt not go hence, until thou haue *Hier. in his
1 Booke and
1 chap. vpon
the Lament.
of Ieremy.*
paide the last farthing. Chyistles meaning
is, that hee shall neuer come out: for that
hee must euermore pay the last farthing,
whiles he suffered euerlasting punishment
for his sinnes committed in this world.

He that dooth not obtaine forgiveness *In his booke
vpon the 95
of Esay.*
of his sinnes, whiles hee yet liueth in the
body, doth perishe to God, & ceaseth to be,
but he dooth remaine or abide to himselfe,
vnto

Against Purgatorie

unto everlasting torments.

In his booke
upon the 9
of Ecclesi.

The dead hath no part in this worlde,
nor in any worke vnder the sunne, &c.

The dead can ad nothing vnto the which
they haue taken with them out of this life,
for they can neither do good nor sinne, nei-
ther increase in vertue, nor vice.

A sinner yet liuing, may be better then
a righteous man that is dead, if hee will
follow his vertues. And wherefore? for
they that be aliu, may for feare of death,
do yet good deedes: but they that be dead,
are able to adde nothing to that which they
haue once boyne away out of this life with
them.

Chriſt. in his
27 Homily
upon Gene.

The Therse on the Crosse needed not
so much as one day to repent himſelfe:
what ſpake I of one day? No, he needed
not one houre: So great is the mercie of
God toward vs.

In his 44 bo.
upon Gene.

This thing onely I require of a sinner
(saith God) that he confesse his sinns and
leane the same: afterward I lay no more
punishment vpon his sinnes.

In his 2 Ser.
of Lazarus.

Prepare thy workes against the end,
make thy selfe ready to the way: If thou
hast taken away any thing from any man,
restore it againe, and say with Zacheus: If
I haue taken away any thing from anie
man,

man, I doe giue it him againe foure fold :
If thou be made an enemy to any man, be
reconciled vnto him againe, before yee
come before the Iudge. Pay all thy debts
here, that thou mayst without any feare,
or trouble of conscience, see that dreadfull
iudgement seate. Whiles we be yet here,
we haue a godly hope : but as soone as we
be once departed hence, it lyeth no more in
vs for to repent, nor for to wash away our
sins.

This is a plaine and a manifest doctrine
of Lazarus & Diues, by which is taught,
that after the departing of the soule from
the bodie, men cannot by any meanes, or
prouisions, or by any policies, bring pro-
fit, or commoditie to them.

It is most certaine that the soules of the
righteous, being loosed from the flesh, are
receaued into the heauendie seates. And
that the verie trueth it selfe testifieth, say-
ing, Where the corpes is, there the Ea-
gles will resort.

In what place, or state so euer a man
shall be found when he dyeth, in the same
state and degree, he shall remaine for euer.

I will stand bound in Gods behalfe, if
any of vs forsake his sinnes, with all his
heart, and make true promise vnto God,
that

Iustini-
60 to Ori-
gen.

Gregory in
his 4 Booke
of Dialoges
and 25 Cha.

Olimpiodorus
in the 9 cha.
of Ecclesia-
stic.

De 8. Phi-
logonia.

Against Purgatorie

that hee will no more retorne vnto them,
that then GOD shall require nothing els
vnto satisfaction.

Among the auncient Fathers, there is
Polidoras of either no mention at all, or very sildome,
the impension pea, even vntill this day, the Grecians be-
of thinges, in leened it not, for as long as there was no
his 8 booke care for Purgatorie, no man sought after
and 1 Chap. pardons. (A euidentiaill reason.)

Syluester
Prierias in
his booke a-
gainst Lu-
ther.

Pardons are not known vnto vs by the
authoritie of the Scriptures: but by the
authoritie of the Church of Rome, and of
the Popes, which is greater then the au-
thority of the scriptures. (O blasphemous
mouth so to say.)

Fisher B. of
Rochester, in
his booke a-
gainst Lu-
ther.

This I answer: I cannot wel appeare
from whom pardons first began. Among
the olde Doctours, and Fathers of the
Church, there was either no talk at all, or
very little talke of Purgatorie: but as long
as purgatorie was not cared for, there was
no man that sought for pardons. For the
whole price of pardons hangeth of Pur-
gatorie: take away Purgatorie, and what
shall wee neede of pardons? Pardons be-
gan, when folke were a little afraide with
the paines of Purgatorie. (Behold a pur-
gatorie liher.)

Of pardons, little may be said of cer-
tainty,

taintie, for the Scripture expressely sayeth nothing of the, touching that Christ saide vnto Peter: Vnto thee will I giue the Keyes, &c. We must vnderstand this authoritie with a coine of Salt. (Therefore certaine of the Popes pardons, that promise twentie thousand peeres, are foolish and superstitious.)

There is nothing in the Scriptures, lesse opened, or whereof the old Fathers haue lesse written, then pardons: of pardons, there is no mention.

Alphonso de Castro, in his 8 booke, of pardon.

In many of their bookes, there are contained so many dayes & peeres of pardon, that good men meruaile that they could euer come out, by the consent either of the Pope, or of any other good man.

In the Tripartite worke, the 3 booke and 8 chap.

Rome gineth all thinges to them that giue all thinges: All thinges at Rome will passe for money.

The deuising of pardons, is a godlie guile, a hurtlesse deceite, to the intent that by a deuout kinde of error, the people may be mawne to godlines.

Bernard of Clunice in Sataria.

Amongst vs in Rome, Churches, Priests, Altars, Passes, Crownes, Fire, Incense, Prayers, and Heauen are set on sale, yea, God himlesse among vs, may be had for money.

Resolui, a Schoole Doctor.

The

*Budani in
Pandictu.*

Against Aparitions of Soules.

The Popes Canons lieme not now to
guide mens liues: but if I may so say,
they serue rather to make a banke, and to
get money.

*Tho. Becket
in his Epist.
to the B. of
Mentze,
a Boldingen
in the Reue-
lation.*

Rome our mother is become an harlot:
and for money, and reward, layeth herselfe
to sale.

a If caput come of capio, which signi-
fieth to take: then may Rome wel be cal-
led so, which doth nothing for sake.

If you decline capio capis, and to the
grounds come. Her nets are large and can
not misse, to catch both all and some.

Mattheu.

If we haue any thing from Rome, they
be trifles. It readeueth our gold, and be-
comueth vs, alas, onelie money now there
raigneth.

Chap. 24.

C Against Aparitions and appearing of
soules, after they depart from
the body.

Geze, 3, 10.

In the sweat of thy face, shalt thou eat
thy bread, till thou returne to the earth:
for out of it wast thou taken, because
thou art dust, and to dust shalt thou re-
turne.

Deu, 18, 10.

Let none be founde among you, that
maketh

after they depart hence. fol. 121.

maketh his Sonne or his daughter to goe
through the fire, or that vseth witchcraft,
or a regard of times, or a marker of the
flying of Fowles, or a Sorcerer.

Or a Charmer, or that counselleth with
Spirits, or a Soothsayer, or that asketh
counsell at the dead.

Howe being dead, wherefore should I
fall: Can I bring him againe any more?
I shall goe to him: but he shall not returne
to me.

Are not my dayes fewe? Let him cease
and leaue off from me, that I may take a
little comfort.

Before I goe, and shall not returne, euen
to the land of darknesse, and shadowe of
death.

A man slepeth & riseth not, for he shall
not walke againe: nor be raised from his
sleep, till the Heauen be no more.

And he knoweth not if his sonne shall be
honourable, neyther shall hee vnderstand
concerning them, whether they shall be of
low degree.

They shall goe downe into the bottome
of the pitte: surely it shall lye together in
the dust.

As the Clowde vanissheth and goeth a-
way, so he that goeth downe to the graue
shall

Against apparitions of Soules.

Shall come up no more.

verse, 10,

Hee shall returne no more to his house,
neither shall his place knowe him any
more.

Psal, 103, 7,

The dayes of man are as Grass: as a
flower of the field, so flourish ye.

verse, 16,

For the winde goeth ouer it, and it is
gone: and the place thereof shall knowe it
no more.

Esay, 8, 19

And when they shall say vnto you, in-
quire at them that haue a spirit of diuina-
tion, and at the Soothsayers, which whi-
per and murmur: should not a people en-
quire at their God: from the liuing to the
dead.

verse, 20.

To the law, and to the testimony. for

Chap, 65, 3

A people that prouoke me euer vnto my
face, that sacrifice in Gardens; and bur-
ne incense vpon bricks.

verse, 4.

Which remaine among the graues, and
lodge in the desarts for.

Wisd, 2, 1,

Our life is short and tedious: and in the
death of a man there is no redouerie, nei-
ther was any knowne that hath returned
from the graue.

Chap, 3, 1,

The soules of the righteous, are in the
hands of God, and no torment shall touch
them.

Eecl, 38, 1.

Take no heavinesse to heart, by which it
away

after they depart hence. fol. 122.

day, and remember the last end.

Forget it not, for there is no turning
again: thou shalt doe him no good, but
hurt thy selfe. verse, 21.

Seeing the dead is at rest, let his remem- verse, 23.

brance rest: and comfort thy selfe againe

for him, when his spirit is departed from

him. But God saide vnto him, O soule, this Luk, 12, 10,

night will they fetch away thy soule from

thee.

And he said. Nay Father Abraham, but Cha, 19, 30,

if one come vnto them from the dead, they

will amend their liues.

Then he said vnto him: If they heare verse, 31,

not Moses and the Prophets: neither wil

they be perswaded, though one rise from

the dead againe.

And they stoned Stephen, who called Acts, 7, 59

on God and said, Lord Iesus receiue my

spirit.

And no miruaille, for sathan himselfe is 2, Co, 11, 14

transformed into an Angell of light.

I would not brethren haue you ignorant 1, The, 4, 13

concerning them which are a sleepe, that

yet sorrow not, euen as other which haue

no hope.

And when he was come out of the tpy,

there met him incontinently out of the

301 Against apparitions of Soules.

Graues, a man which had an vncleane spirit.

verse, 3.

Who had his abiding among y^e graues, and no man could binde him, no, not with chaynes.

The Doctours.

Tertullian is
his booke of
the soule.

God forbid that we should believe, that the soule of any Saint, much lesse of a Prophet, hath bene fetched vp by the deuill, being taught that sathan himselfe is transformed into an Angell of light, much more into a man of light: and that he shall also affirme himselfe to be God, & worke wonderfull signes, for to subiect euen the verie elect, if it were possible.

But although the vertue of God, hath called againe certaine Soules into their bodies, for to teach vs that he might doe it by his owne right: It shall not therefore be communicated, or granted vnto the confidence & boldnes of Magicians, or Sorcerers, and vnto the deceitfulnes of necromancers, & lyuings of Poets: but when in the examples of the resurrection, the vertue or power of God, dooth bring againe the very soules into their bodies. It is shewed with a whole and full truerth, and which can be touched and handled, that is a shape or forme of veritie, or that it is a true. and

after they depart hence.

fol. 123.

an vnfained shape or forme: so that thou mayst iudge that all fetching vp, & appearing of the dead without bodies, is meere illusions and deceitfulness.

The spirite of Samuell, which the wo-
man Sozcerer raised vp to Saule, was
not the soule of Samuell, but the deuill,
which appeared in Samuels likenesse, for
to deceiue Saule.

August. 80
Symplian
3 question.

You ought to knowe this, that euery na-
tion askech counsell at theyr owne Gods,
and enquireth of the dead, for the health of
the quicke: but God hath giuen you the
Law for your helpe.

Hierom vps
the 8 Chap.
of Ieremy.

The soule that is departed from the bo-
dy, can not wander in these Countries, or
Regions. For the soules of the righteous
are in the hands of God: & also the soules
of the chyldeyn, for they haue not sinned.
And that the soules of sinners are strait
tymes after theyr departure, led away, it
is made manifest by the rich man, and
Lazarus.

Chris. in his
29 Homely
vpon the 8 of
Mathew.

But the Lord doth also say in an other
place. This day will they seche away a-
gain thy soule fro thee. Therefore the soule
that it is once gone fro the body, can-
not wander heere amongst vs, & not with-
out a good cause, for if they go in a tou-

Against apparitions of Soules
ney, if they chauce to come into some
knowne countries, can not tell whether to
goe, except they haue a guide: howe much
more shall the soule being departed from
the body, when she entreteth into a life and
way, that is altogether newe vnto her, be
uncertaine and ignorant, whether she
may goe, except she get a guide?

It may be prooued by many places of
Scripture, that the soules of the righteous
men, doe not wander heere after they
death. For Stephen saith: Lord, receiue
my spirit, & Paule did desire to be loosed, &
to be with Christ. The scripture also doth
say of the Patriarch, & hee was layd to his
Fathers, being dead in good age. And that
the soules of sinners can not abide heere,
neither heare the rich what he saith, mark
and weigh what he doth aske and not ob-
taine. If the soules of men might be con-
uersant heere, hee would haue come him-
selfe, as his desire was, & certifie his
children of the torments of hell.

By the which place of the Scripture,
this is also most manifest and plaine, that
the soules, after they be gone out of they
bodies, are led into a certaine place, from
whence, they come not againe at they
owne will and pleasure, but do carry them

after they depart hence.

fol. 124.

for the dreadfull day of iudgement. How shall they persuade me, or make me to beleue, that the soules of unspotted men, do worke with them: that is because that thou hast some times heard them that be possessed with deuils, cry out and say, I am the soule of such a one: but this saying doth also proceede of the fraude and deceitfulness of the deuill. For, it is not the soule of the dead that speaketh such things: but the deuill doth faine & counterfeit them, that he may deceiue and beguile them that heare.

These ought to be taken as olde wiles & fables, the words of hypocrites & tray bugs of children: neither can the soule, being departed from the body, walke in the earth.

In his fourth
Serm. of Di-
ues and La-
zarus.

That thou mayest also abundantly and fully knowe, that the Doctrine of the Scriptures, & of the prophets, is of more bright and authoritie, then if they that be rayled againe from death, should shewe any thing, consider this with thy selfe, that who soeuer is dead, is a seruant: But what soeuer the Scripture doth speak, the Lord hath spoken it. Therefore, though a dead man should rise againe, or an Angell come downe from heauen: wee must thereof, and aboue all things, beleue the Scrip.

Against apparitions of soules

Scriptures. For the Paister of the Angels, and the Lord; both of the living and the dead, hath made them.

And if God had knowne that the dead, being raised againe, might haue profited the living: hee that hath done all thinges for our profite, woulde not haue left the same undone. And if it were that the dead should oftentimes rise againe, men woulde also despise the same, and let maught by it not a dayes.

Let vs not feare to heare those of the dead, that the holy Scriptures do teach vs most plainly, least by the procelle of time, the deuill should haue set forth pernicious doctrines, and also least the word of God, should haue come into contempt: For in stied of good spirits, the deuill woulde haue appeared for every crisse vnto men, and woulde haue transformed himselfe into the Soules departed: for to bring euery day new Revelations, or he should haue made as though he had raised some of the dead, by false and deceitfull illusions; or hee should haue turned away some men from the true Faith, which woulde haue made folke to beleue, that they had bene dead, and raised up againe, and so he woulde haue made them to say, what soeuer it had

pl: asch

after they depart hence.

fol. 125.

pleased him.

Whereby it should haue come to passe,
that the holy Scriptures should haue been
utterly despised, and that men would onely
haue giuen credite to such Revelations as
we doe see by experience nowe at this day.
And so men could not haue discerned, or
knowne the true Revelations of God,
from the Revelations of the deuill.

And therefore God would not teach vs
by the dead, but by his holie Scriptures,
and by the ministry of liuing men: of
whom also he bad vs to beware, that they
do not set forth vnto vs, one thing for an
other, and deceaue vs.

Let Iulianus shewe and proue where
the holy Apostles haue taught vs, that we
must lay about the Sepulchers or graues
and seeke for the visions or appearings of
the dead, that is to say, dreames.

Cyrril in his
10 Booke a-
gainst Iuli-
anus.

But he cannot doe it, for he is deceived
and leoued in it, yea, the good man did not
perceiue nor vnderstand, that hee did in
this thing, rather condemne the abhomi-
nable Superstition of the Greeks, then
any Superstition that hee can finde in vs.
For, neyther the Jewes, nor wee after
them, following the sacred & holy Lawes,
be wont to enquire and seeke for visions,

by

Against apparitions of Soules

by dreames, nor to take pleasure, as little Infants, with sundry and diuers apparitions: but contrariwise, we do hate them that teach such things: for the law of God speaketh of them in Deuteronomie, xiii. Chapter, after this manner. If there arise among you a Prophet, or a Dreamer of dreames, &c. We haue then a commaundement, to withdrawe our selues from dreames: but these things are pleasant and acceptable vnto the that serue deuils, and seeme vnto them both great and worthy to be obserued, with all diligence.

It is most certaine, that when they gaue themselves to serue deuils, they did sleepe in the Graues, and went after dreames, and Southsaying, behauing themselves after the manner of Sorcerers.

*Lactantius
in his second
brooke and 1
chap. of his
Institutions.
a Theophi-
last vpon the
6 of Luke.*

The rude ignorant people, thinke that mens soules walke about the Graue, and reliques of their bodies.

There be such now adapes, which are wont to say, who hath seene what is done in hel? who euer came to bring vs word? But let them heare what Abraham saith: For if we do not beleue the Scriptures, wee should not beleene them neither, that should come from hell. The Iewes haue well declared the same, which because that they

after they depart hence.

fol. 128.

they beleue not the Scriptures, would in no wise beleue them that were rayled againe from the dead: but would haue slaine Lazarus that was raised againe.

And although many were raised againe from death, after that Christ was crucified: yet did they not let therefore to persecute most cruelly the Apostles after ward.

If it had beene profitable for the faith, that the dead had oftentimes appeared vnto the liuing, the Lord would haue done it often. But now there is nothing so profitable, as the diligent searching out of the Scriptures. The deuill also can councel set falsely, and in outward appearance, the resurrection of the dead, for to seduce and deceane the ignorant and foolish, and for to sowe pernicious and deuillish doctrines, according to his malice.

But they can haue no illusions that search the Scriptures as it behooueth, for they be the candle, which if it shineth and giue light once, the Tere is taken and manifested. Wee must then beleene the Scriptures, and not care for the rayling or wandring vp againe of the dead soules.

Chap.

Christ is onely our mediator.

Chap. 125.

Christ is onely our Medistour and In-
tercessour, to God the Father.

Mat. 11, 28, **C**ome unto mee, all that are weary
and laden, and I will ease you.

Luke, 3, 22, **A**nd there was a voyce from hea-
uen, saying. Thou art my beloued
Sonne, in thee I am well pleased.

Iohn, 10, 1, **V**erily, verily, I say unto you: He that
entereth not in by the doore into the sheepe-
fold, but climbeth up another way, hee is a
theefe and a robber.

verse, 6. **I** am the doore, by me if any man enter
in, he shall be saved: and shall goe in & out,
and finde pasture.

Chap. 17, 9 **J**esus saide unto him: I am the way,
and the truth, and the life. No man com-
meth unto the Father, but by me.

Chap. 19, 23, **V**erily, verily, I say unto you: What-
soever ye shall aske the father in my name,
he will giue it you.

Rom, 8, 32, **I**f god be on our side, who can be against
vs: Who spared not his owne sonne, but
gaue him for vs all to death: how shall he
not with him giue vs all things also?

verse, 34. **W**ho shall condemne? It is Christ
which is dead, yea, rather which is risen
again,

Christ is onely our mediator. fol. 127.

again, who is also at the right hand of
God, and maketh request and intercession
for vs.

Whosoever shall call on the name of the Lord, shall be saved. Chap. 10, 13

Wee are of him in Christ Iesus, who of God, is made vnto vs, wisdom, & righteousnes, & sanctification, and redemption.

There is one God, and one mediator, betweene GOD and man: which is the man Christ Iesus. 1, Tim, 2, 5

This man because he endureth for ever, hath an everlasting Priesthood. Heb, 7, 24,

Wherefore he is able also perfectly to save them that com vnto God by him, seeing he ever liueth, to make intercession for them. verse, 25.

By Babes, these things write I vnto you, that ye sinne not: And if any man sin, we haue an advocate with the Father, Iesus Christ the iust. 1, Ioh, 1, 2,

And hee is the reconciliation for our sinnes: and not for ours onelie: but also for the sinnes of the whole world. verse, 2.

The Doctors.

Christ is our mouth, whereby we speak vnto the Father: our eyes, whereby we see the Father: our right hand, whereby wee offer our selues vnto the Father, without whose intercession, neither wee,

Ambrose in
his booke of
Isaack, and
of the soule.

101 Christ is onely our mediator:

In his Booke
upon the first
Chap. to the
Romains.

now all the Saints haue ought to do with
God.

Then through shame, vse accustomedly
every where this miserable excuse, why
they neglect to come unto God, saying,
that by them wee goe vnto God, as by the
noble men wee come vnto a King. Well
said: is there any man so mad, or so vn-
mindful of his healeth, to giue vnto a noble
man the honour due vnto the King onely?
for that if any in such sort behaue them-
selues, they are iustly condemned as guilt-
ie of treason. And shall these men not
thinke them guilty, which giue the honour
of the name of God vnto a creature? and
forsake their Lord, doe worship their fel-
low seruants, as though there were any
thing greater then God, to whom a man
might doe seruice.

For therefore also do we goe vnto a King,
by Tribunes and Noble men, because the
King is also a man, and knoweth not to
whom to commit the publique weale.
But to obtaine Gods fauour (from whom
vndoubtedly nothing is hidde, for he knoweth
what is meet for every man to haue)
we haue no need of an advocate, or spoken
man, but a deuout mind. For wheresoeuer
such a one speaketh vnto God, God will

answ.

answered him.

Wee haue all thinges in Christ, if thou desire to be cured of thy wounds, he is thy Physician: if thou bee greued with thy sinnes, hee is thy righteousnesse: if thou lack helpe, he is thy strength: if thou feare death, he is thy life: if thou be in darknes, he is thy light: if thou wilt go to heauen, hee is thy way: if thou seeke meate, hee is thy nourishment.

In his fourth
Booke vpon
Luke.

Hee being such a man, did not say: We haue an aduocate with the Father: but if any doe sinne, wee haue an aduocate with the Father. He saide not, ye haue mee for your aduocate: But brethren, we haue an aduocate with the Father, Iesus Christ the righteous, and he is the satisfaction for our sinnes.

Aug. in his
1. Treatise
vpo the Epi.
of Iohn.

He that hath holden this, hath committed no heresie: hee that hath holden this, hath committed no Schisme.

He sayde not, ye haue, neyther ye haue me: neither said he, pee haue Christ: but he put Christ, and not himselfe, and saide: We haue, not ye haue: he had rather put himselfe in the number of sinners, that hee might haue Christ his aduocate, then put himselfe an aduocate, where as Christ should bee the aduocate, and to bee found among

Christ is onely our mediator.

among the proud men, which shal be damned.

In his Enchiridion into
Lawrence the
32 Chap.

Wee are reconciled and brought in fauour againe with God, through Christ, which is the mediator, that of enemies we might be made sonnes.

In the 119.
chap. of the
same booke.

Neither shoulde we be deliuered through him, as onely the mediator of God and man, Christ Iesus, if hee were not also God. But when Adam was made, that is to wit, a right man, hee needed no mediator: but when as sinnes did seperate and sunder mankind farre from God, we must be brought into fauour againe with God, by a mediator, and a meane, which was only borne without sin, lived & was slain, by the rising againe of the flesh, and to everlasting life.

Upon the 94.
Psalme.

If thou desirest for the Priest, hee is a boie in heauen, where hee maketh intercession for thee, which vpon the earth died for thee.

In his third
booke of free
will.

We are not commanded to go vnto the creatures, that wee may blesse, or obtaine blessednesse: but vnto the Creatour, of whom, if we be otherwise perswaded then the matter is, or then it becometh, wee are deceaued with a most pernicious error.

Christian men do pray one for an other

Christ is onely our mediator fol. 129.

in thei prayers; but he for whom no man doth pray, but hee for all men, is the onelle and true Mediatour.

In his second
booke and 8
chap. against
Parmenian.

Is he farre from thee, that thou needest to goe to some place? God is not shut vp in a place, but is alwaies at hand: and hee that is not included, and sparred vp in a place, is holden with fayth. For if thou wilt aske a man any thing, thou dost enquire what he doth, & hee hearing, pretendeth sleepe, or is not at leysure, or surely the seruant will not answer. But with god thou needest none of all these: but whersoever thou art, or callest for helpe of him, he will heare thee. Thou needest no Porter, no mediator or goer betwene, or seruant, but say, God haue mercy vpon me.

Chris. in his
12. Hom. of
the woman
of Canany.

Tell me, O woman, sith thou art a wicked and a sinfull woman, howe durst thou goe vnto him? I know (saith she) what I doe: behold the wisdom of the woman, she praieeth not vnto James, she entreteth not John, she goeth not vnto Peter, she did not get herselfe to the company of the Apostles, she sought for no Mediatour, but for all these thinges, shee tooke repentance for her companion, which did fulfill the roome and place of an aduocate, and so she did goe to the highest fountaine.

In the same
Homily.

Christ is onely our mediator.

*In his Hom.
of going for-
ward of the
Gospell.*

Wee haue no neede of Advocates with god, nor of any running or gabbing about for to speake saye vnto other. For, although thou be alone, and without any advocate, and pray vnto god by thy selfe, thou shalt obtaine thy petitions. For god dooth not so easilie heare vs, when other prayeth for vs, as when wee pray our selues, although wee be full of much euill, and vnrightheousnes.

Thou seest how that Christ denied and put her backe, when other men prayed for her: but as soone as she praying, cried for her boone and gift, he graunted it.

*In his second
Hom. to the
people of An-
tioch.*

*a Cyrill in his
11 Booke
vpon Iohn.*

Christ is made vnto thee all things, hee is thy table, thy cloathing, thy house, thy head, thy roote, and thy mouth.

He put to it (in thy name) to shew that he was a Mediatour, and a graunter, and a giuer with God; for there is none that can come vnto the father, but through the sonne, by whom wee haue leading to the Father in spirit, as it is written. Therefore, hee calleth himselfe the Wayen, and the way, for hee saith: No man cometh vnto the Father, but through me.

*In his booke
vpon the 1
of Esay.*

We must pray in the name of our Sa-
tiour, if we will be heard of the Father.
The sonne of god prayeth for vs, pray-
ch

Christ is onely our mediatur fol. 130.

eth in vs, and is prayed of vs: hee prayeth
for vs as an aduocate, & euellasting priest:
he prayeth in vs, as our head, he is prayed
of vs, as our God.

<sup>a Beda vpon
the Epist. 20
the Ephe. 2.
Chap.</sup>

Chap. 26.

Christ is our Mediatour and Intercessour
in both natures (that is) as he is God and
man in one person. And not according to
his humane nature onely, as the Papistes
affirme in the 3 Booke, and 19
Distinction. 8;c.

BEhold, a virgine shall be with child,
and shall beare a sonne, & they shall
call his name Emmanuell, which is by
interpretation, God with vs.

Math, 1, 23

Come vnto me, all ye that are wearie,
and laden: and I will ease you.

Cha, 11, 28.

Then Simon Peter answered and saith:
Thou art Christ, the sonne of the lyuing
G O D.

Cha, 16, 16

Then there was a voice from Heauen,
saying: This is my beloued Sonne, in
whom I am well pleased, heare him.

Mark. 1, 11.

And the word was made flesh, & dwelt
among vs (and wee sawe the glory there,
as the glory of the only begotten sonne
of

Ioh, 1, 14,

R 2

of

Christ is our mediator

of the Father) full of grace and truth.

Chap, 3, 13. No man ascended vp to Heauen, but hee that hath descended fro Heauen: the sonne of man which is in heauen.

Chap, 6, 63. And wee beleue and know that thou art the Christ, the sonne of the liuing God.

Chap. 14. Beleue in God: and beleue in me.

Chap. 5, 17. My father worketh hether to, & I work.
verse, 18. Therefore the Iewes sought the moxe

to kill him: not onely because hee had broken the Sabaoth day: but saide also that God was his father, and made himselfe equall with God.

Chap, 11, 25. I am the resurrection & the life: he that beleueth in me, shal neuer die. Belieuest thou this? She said vnto him, yea Lord, I beleue that thou art the Christ, the sonne of God which should come into the world.

Chap, 14, 6. I am the way, and the truth, & the life, No man commeth vnto the Father, but by mee.

Chap. 16, 23. Verily, verily, I say vnto you: Whatsoeuer ye shal aske the Father in my name, he will giue it you.

Chap, 20, 28. Thou art my Lord, and my God.

verse, 31. These things are wyitten, that ye might beleue, that Iesus is the Christ the sonne of God: and that in beleueing, yee might haue life through his name.

Take

in both natures.

fol. 131

Take heede vnto your selues, and to all the flocke, whereof the holie Ghost hath made you ouerseers, to feede the Church of God: which he hath purchased with his owne blood.

Whom God hath set forth to be a re. Rom, 3. 25, conciliation through faith in his blood, to declare his righteousness by the forgiveness of the sinnes that are passed, through the patience of God.

It is one God, who shall iustifie circumcision of Faith, & uncircumcision through Faith.

Abraham beleued GOD, and it was counted to him for righteousness. Chap. 4. 3.

For if when we were enemies, we were reconciled to GOD by the death of his sonne, much more being reconciled, wee shall be saved by his life. Chap. 5. 10.

The lawe of the spirit of life, which is in Christ Iesus, hath freed mee from the law of sinne and death. Chap 8. 2.

Of whom are the fathers, and of whom concerning the fleshe, Christ came, who is God our all, blessed for euer. Amen. Chap. 9. 5.

God was in Christ, and reconciled the worlde to himselfe, not imputing theyr sinnes vnto them, and hath committed to vs the word of reconciliation. 1. Cor, 5. 9.

R 3.

Let

Christ is our mediator

Phillip, 2,

Let the same minde be in you, that was even in Christ Iesus, who being in the forme of God: thought it no robbery to be equall with God.

verse, 7,

But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto men, and was found in shape, as a man.

Colos, 1, 14.

In whom we haue redemption through his blood, that is, the forgiveness, of sinnes.

verse, 15,

Who is the Image of the invisible god, the first borne of every creature.

verse, 19,

It pleased the Father that in him should all fulnesse dwell.

verse, 30,

And by him to reconcile all thinges vnto himselfe, and to sette at peace through the blood of his Crosse, both the thinges in earth, and the thinges in heauen.

Chap, 2, 9.

For in him dwelleth all the fulnesse of the god-head bodily.

2, Tim, 2, 5.

There is one God, and one mediator, betwene god and man, which is the man Christ Iesus.

Heb, 1, 3,

Who being the brightnes of the glory, and the ingraued forme of his person, and bearing up all thinges by his almighty word, hath by himselfe purged our sinnes, and sitteth at the right hand of his Father, in the highest places.

Seeing

wo:de: so likewise hee left not the substance of God, because he came from god. For because he was the mediator of two natures, it behooved him to be partaker of them both. And as hee was made man, so he was god also: but a pure man, could neuer hee made mediator, for it was requisite that such a mediator should speak with God. God also alone, could not be mediator, for those, for whom he should be mediator, should neuer haue been able to receiue him. &c.

The mediator could not be by no means if hee had not a common nature of diuinitie with the Father: and a common substance of body & soule with men. *Fulgentius writing to Donatus.* Christ Jesus a man, is the true mediator of men, him, of whom hee had both of the Father, the forme or Image of god naturally, by the which hee should saue, partly he tooke the shape of a Seruant out of the virgine Mary, whom hee should saue in vs. For the man could neuer retaine the grace of saluation from god, if the communion of diuine and humane nature should not abide in the very person of Christ, hee alone, in whom be two natures inseperable, and which cannot be cut a sunder, one person of both natures. And as our saith dooth

shew

Christ is our mediator

shew truly two natures in Christ, so it becometh altogether two persons in him. &c.

*Damascene
in his third
Booke and
25 Chap.*

The Godhead (of Christ) did worke diuine & heauenly signes and miracles. But the flesh (of Christ) did worke small and base miracles, but not without the diuinitie, for the Godhead was ioynd with the flesh which did suffer. The Godhead remaining impassible, bringing to passe and finishing healthfull passions.

Athanasius.

Since the worde could not die, he tooke vpon himselfe a body, which might die.

*Hierom to
Damascus.*

Christ did suffer according to that, that might suffer, and not according vnto that substance which he tooke: but according to that which was taken.

*Bern. in his
3 Ser. of the
Annunci. of
our Lady.*

This Christ Iesus therefore, is the true and faithful mediatur, as in one person of God & man, he hath coupled the substance by an unspeakeable miracle: so in the reconciliation, following the counsell of the highest, hath not forsaken the meane Iustice, giuing to both which was needefull, honour to God, and merrty to man. &c.

*Theoph. vps
the 1 of Tim
& 2 Chap.*

That the mediatur should be the sonne of God, it was requisite, for because hee should be the reconciliation, and a perfect mediatur, for hee is a mediatur of two, for hee putteth himselfe as a meane, or middle

in both natures.

fol. 132.

Seeing then that wee haue a great high priest, which is entered into heauen, euen Iesus the sonne of God: Let vs hold fast our profession.

Though he were the son, yet learned hee obedience by the things which he suffered,

And being consecrate, was made the author of eternall saluation unto all them that obey him.

The Doctours.

WE must not deuide the two natures of Christ in one person, but attribute simply to the person, the office of our redemption and mediation, seeing Christ being man, when hee liued innocently without sin, then hee suffered a voluntary death. &c. But in as much as he was god, he restored both that which he had bought and deliuered, as also hee conquered & destroyed death.

When Christ suffered death in his flesh upon the Crosse, the god-head & manhood were together, but his god-head did not suffer, that we might be iustified not only in his flesh, but also in his diuinitie, and that wee might be saued both in his god-head and man-head together.

Fo

Christ in par mediator

In his booke
to Ancora-
247.

For the mediator of God & man is thus, being God and made man, not hauing altered or changed his nature, but according to both of them he is mediator, for both God and man, the mediator of God and men, the true house of GOD, the holie Priesthoode, the giuer of the holie Ghost, who doth regenerate and renew againe all things to God.

Augu. vpon
the 134. psal

He shewed himselfe in such sort to men, that hee sent euen from heauen, the bread and his sonne equall to himselfe, which is that, that he gaue himselfe, him to be made man, and to be slaine for men, that thou shouldest taste by this what thou art, and what thou art not. For it was very requisite for thee to taste the gentleness of God, for it was farre fro thee, & too hie, and thy selfe was too to ablect, and lying in the ground, the mediator was sent in this great separation, Thou, O man, couldest not come to God, vntill God became man, that thou being a man, mightest come to a man. And he was made mediator of God and men, the man Christ Iesus. But if he had bene man onelie, in following that which thou art, thou shouldest neuer haue come to come vnto God: If hee had bene God onely, not being able to comprehend that

that which thou art not, thou shouldest neuer attaine vnto him. God was made man that thou following the man, which thing thou mayst do, mightest come vnto God, to whom thou couldest not come.

One mediatur betweene God & man, &c. For he was God with his Father, and he was man with men. The manhode is no mediatur, without the Godhead. The Godheade is no mediatur, without the manhood. Behold the mediator, the diuinitie without the humanitie, is no mediator: the humanitie without the diuinitie, is no mediator.

*In his Hom.
of Sheepe, the
12 Chap.*

Wee could neuer haue beene deliuered by that one onely mediatur of God and men, the man Christ Iesus, unlesse he had beene God also.

*In his Enchi-
r. di. to Law-
rence, the
118 Chap.*

That he is the mediatur of God, and men, the man Christ Iesus, that is, not without his Godhead, for because he was a man in God, and God in man, that hee might be of them both mediatur, and might reconcile both in himselfe, he first did this.

*Amb. upon
the 1 of Tim
the 2 Chap.*

Christ Iesus is mediatur betweene God and man, not onely because hee hath reconciled man vnto God, but also because hee is naturallie and substantiallie, both

*Cyrill in his
12 booke and
10 Chap. of
Treasure.*

God

Christ is our mediator

God and man in one person. And after this maner God hath reconciled vs to him selfe. For otherwise, how could S. Paule say, that there is one Mediatour, Christ Iesus. But it shall not be farre from the purpose, to touch the meane or manner thereof. Therefore in as much as there be two, which the middle both ioyne together, so is necessarily toucht of them both: and so those things which be diuers, be coniointed and knitte together by the middle: but Christ is Mediatour betweene God and man, because in him alone, god and man are vnited and coniointed. He is not for all that some third thing, besides god and man: but true god and true man, for he is our peace.

*Christ. on
the 1 of Tim
2 Chap.* But the Mediatour ought to be iointed by societie of them both, of whom, hee is mediatour, for it is the part of a mediator, to be pertaker of them both, of whom he is a mediator. But if it happen that he is not by societie, and be seperated from the other, he can not be called mediatour. Therefore, except he be like to his Fathers nature, truly, hee is not mediatour, for hee is seperated from the substance of his Father: for as hee hath taken vpon himselfe, the shape of a man when he came into the world,

middle thing, to ioyne contrary things together. Therfore he is the sonne of God, and mediatur of men, for hee is partaker of both natures, that is to say, diuine and humane, and ioyned them together in one person.

In no wise therfore, as he was pure and simple God, was our mediatur and intercessor: for then no man could haue conceived and beheld him: neither in no wise as hee was man simply or alone, could be our Intercessour, for that he must speake vnto God the Father for vs.

It may be saide that Christ is a mediator according to both natures, that is to say, as touching his Godhead and manhood, in as much as hee is God and man: for because that he is a mediatur, ought to take part of both natures. And these are God and man. &c.

Thomas of Aquine vpon the first to Tim. the 2 Chap.

It behooued that the sonne of GOD should become for vs Emmanuell, that is, God with vs: and that in this sort, that by naturall ioyning, his godhead and nature of man might grow into one together: otherwise, neyther could the neerenes be neere enough, nor alliance strong enough, for vs to hope by, that God dwelleth with vs. So great was the disagreement betweene

Maist. Iohn Caluine, in his Institution, the 2. booke, and 12 Chap.

Christ is our mediator

betweene our filthinesse, and the most pure cleanness of god. Although man had stood undefiled without any spot, yet was his estate too base to attaine to God without a mediator.

It was no meane thing that the mediator had to doe, that is, so to restore vs into the fauour of God, as to make vs of the children of men, the children of god: of the heires of hell, the heires of the kingdome of heauen. Who could do that, vlesse the sonne of god, were made also the sonne of man, & so take ours vpon him, to conceale his vnto vs, & to make that ours by grace, which was his by nature?

Therefore it was for the same cause very profitable, that hee which should be our mediator & redeemer, should be both very god and very man. It was his office to swallow by death: who could do that, but life it selfe? It was his office to overcome sinne: who could do that but righteousness it selfe? It was his office to vanquish the powers of the world, and of the ayre: who could doe that, but a power aboue both world & ayre? Now in whose possession is life, or righteousness, or the Empire and power of Heauen: but in Gods alone? Therefore the most mercifull god, in the person

person of his onely begotten sonne, made himselfe our mediatur & redēmer, when his will was to haue redēmed: forasmuch as therefore, neyther being onely god, hee could feele death, not being onely man, hee could ouercome death: he coupled the nature of man, with the nature of god, that he might peele the one subiect to death, to sacrifice for sinnes: and by the power of the other, he might wraastle with Death, and get the victory for vs.

The scriptures speake of Christ so, as sometime they giue vnto him those things that ought singularly to be referred to his manhood, & sometime those things that do peculiarly belong to his godhead, & sometime those thinges that doe comprehend both natures, & doe agree with neyther of them seuerally: And this conioyning of the two natures that are in Christ, they do with such religiousnes expresse, that sometime they doe put them in common together, which figure is among the olde Authors, called communicating of properties.

Let this therefore be vnto vs, the Key of righte vnderstanding, that such thinges as belong to the office of the mediatur, are not spoken simply, of the nature of God, nor of the nature of man.

Christ is our mediator

It is wonderfull, how much the vn-
derstandfull, yea, some time the learned are com-
moued with such formes of speerch, which
they see spoken by Christ, which do well
agree, neither with his godhead, nor with
his manhoode, because they consider not
that they do agree with his person, where-
in he is shewed both god and man, & with
the office of a Mediatour.

Theodore

Beza Vez-

lius in his

Booke of que-

stions & an-

swers.

We must haue an eye to both Christes
nature, as we ought to haue, not seueral-
lie by them selues, as these troublers of
the Church are wont to doe, but ioyned
together, as they be vnited into one selfe
same person. Christ then as he is one, is
a meane: because that he is god, so is hee
also man, and therefore inferiour to god
the Father in some respect, namelie, by
reason of the shape of a seruant, which hee
hath taken vnto him. And as he is man, so
is hee also god, and therefore higher than
the angels, and much higher then man,
howbeit, but in some certaine respect,
namely, by reason of the shape of god,
which taketh the manhood vnto it, so is hee
a meane, as in respect of both his natures,
knit together in personall vnion, and not
a meane in any of them both considered
by it selfe alone, for there are in Christ
two

in both natures.

fol. 137.

two seuerall thinges, but not two seuerall parties.

Therefore in this worke of mediation, some thinges are attributed to the whole person of Christ, (that is to say, to both his natures, working together) some to his god-head, seuerally by it selfe, and some to his manhood, seuerally by it selfe: but to conclude, neyther of both his natures hath the mediators shippe by it selfe alone.

Therefore put the case (which thing is most true) that Christ maketh intercession for vs to the father, euen in his god-head united to the manhood, which he took vnto it: yet shall it not followe, that hee maketh intercession to himselfe, seeing that the Father is one, and the Sonne is another, in seueral persons thronghly distinct, albeit, that the Father, and the Sonne, bee bothe one thing, and one G D D, if the essence of them be considered without theyr persons. For like as in Christ incarnate, there be seuerall thinges, and not seuerall persons, so in the god-head, there be seuerall persons, but not seuerall things.

The Scripture speaketh by diuers manners, of the other person in the god-head:

S. I,

First

Nicholas
Hemington
in his Enchiridion

Christ is our mediator

First of all by a figure called Synecdoche, when wee doe attribute vnto the humanitie, that which belongeth vnto the whole person, as for example: The seede of the VVoman, shall bruse the Serpents heade: And contrariwise, when wee doe attribute vnto the God-head, that which also belongeth vnto the whole person, as when the Prophet Jeremy saith, that Iehoua is our iustifier: for Iehoua is the name of the diuine essence. Secondly, some be attributed by communication of a proper forme of speaking, but in Concreto as the Logicians terme it. But that these things may be properly vnderstood: wee must see first of all what is Idioma, or proprietie of speech: then what is communication of a proper forme of speaking: last of all, why this manner of speaking is onely receiued in Concreto.

Idioma, is a property, proper to one nature, as in a man: the Idioma or proprietie of the mind, is to vnderstand, to reason, to thinke: the proprietie of the body, is to be toyme, to be touched, to be holden. &c. The communicating of the Idiomata is: when the Idiomata, that is to say, the properties of one nature are attributed vnto the other, Inconcreto, or else the communicating

ting of Idiomata, is a predication, where. in the proprietie proper to our nature, is attributed in Concreto, for the union of the substance.

And that this is made onely in Concreto, thys is the reason Abstracta, as the Logicians call it, doe signifie the natures and formes considered by them selues, as the God head and Diuine nature: the manhoode and humane nature, but the Concreto dooth signifie the subiect with the nature and the forme, as Homo a man, dooth not signifie the humanity onlie, but all that wherein the soule and the bodie are: Therefore the person is vnderstoode in Concreto, but the nature in Abstracto.

Therefore when we speake of the sonne of God, the communication of that proper speech, is a certaine forme or manner of speech, wherein the properties of one nature, are attributed vnto the other nature, for the union of natures.

In Christ, the proprietie of his Diuine nature is, to be almightie, creatour, seacher of the reynes. &c. Contrariwise, the property of his humane nature, is to eate, to drinke, to be bound, to be sadde, to bee crucified, to die.

Christ is our mediator

But that these properties of sundry natures, are common in Concretis, as this: The Sonne of Marie is almightie, is a Creatour, is the searcher of the reynes, God eateth, drinketh, is wearie, is sad, is crucified, is dead. So the word is man, God is man, Christ is God, God is borne of the Virgine, God hath gotten to himselfe the Church by his blood. These propositions be therfore true, because the natures, diuine and humane, be vnitied together, by a coniunction of natures in one person.

Some things be so attributed vnto the person of Christ, that by themselves, and leuerally they doe belong neither vnto his humane nature, nor yet vnto his diuine nature, as the workes of our redemption: that is to witte, because hee hath receiued power from his Father to remit and pardon sinnes, to raise vp whom hee will, to giue iustice, holinesse, health, and saluation: that hee hath bene made Iudge of quicke and dead, that he may be worshipped as the Father, that hee is the light of the world, a good Shepheard, Priest, King, and Mediatour.

Wee must distinguish these appellations, which doe signifie and declare the proper

properties of natures, from the appellations of his office. God almightie, immortal. &c. be appellations, which ought, and must be referred vnto the diuine nature. Man sufferable, wounded, dead, &c. be appellations, which must bee referred to the humane nature, (although thys may bee extended in some respect to the onely begotten and impassible God, because that the diuine and humane natures are vnited and coupled together by vnion of substance) but the names of office, which are these, Mediatour, Redeemer, Saviour, King, Priest, Pastour, &c. All these doe belong to the whole personne of Christ, and not to one nature seuerallie, or alone.

Christ the Mediator, is called vppon as God, and not as man onely, he is therefore Mediatour, according to both natures, that is, diuine, and humane, otherwise the inuocation and praying vnto the Father, by the Sonne of God, could not preuaile nor be profitable for vs.

*Benedictus
Aretius, in
his Catechisme.*

The offices of Christ the Mediatour, are these: first, to make intercession: secondly, to pray: thirdly, to offer and redeeme. &c. The which things ought not to be referred seuerallie, or alone to his nature,

Against praying to Saints.

ture, or that nature of Christ, but to the whole person of Christ. And therefore this rule is bled among the Schoole men. Those thinges that be proper vnto office, and nature, ought not to bee mingled together.

Chap. 27.

Against praying to Saints.

Psal, 36, 6,

Thy righteousnes is like the mighty mountaines, thy iudgements are like a great deepe, thou Lord dost saue man, and beast.

Psal, 145, 18

The Lord is neere vnto all that call vpon him, yea, to all that call vpon him faithfully.

Psal, 146, 3

But not your trust in Princes, nor in the sonne of man, for there is no helpe in them.

Psal, 60, 12

Giue vs helpe against trouble, O lord, for vaine is the helpe of man.

Psal, 115, 17

The dead praise not the Lord, neither any that goe downe into the place of silence.

Esay, 63, 16, Doubtelesse, thou art our father: though
Abra.

Against praying to Saints. fol. 140.

Abraham be ignorant of vs, and Israell knewe vs not: yet thou, O Lord, art our father, and our redeemer: thy name is for euer.

Though Moses and Samuell stood before me, yet mine affection could not bee towards this people. Ierem, 15, 1.

Thus sayth the Lord: Cursed be the man that trusteth in man: and maketh flesh his arme, and withdraweth his heart from the Lord. Chap. 17, 5.

Though these three men, Noah, Daniell, and Job, were among them, they should deliuer but their owne Soules by their righteousnesse, saith the Lord. Ezech. 14, 14.

Yet I am the Lord thy God, from the land of Egypt, and thou shalt knowe no God but me: for there is no Saviour besides me. Hosea, 13, 4.

O my Lord, thou onely art our King, helpe me desolate woman, which haue no helper but thee. Esch. 14, 3.

Come vnto me, all yee that are wearie and laden, and I will ease you. Math, 11, 28.

Iesus saith, I am the way and the truth, and the life: no man commeth vnto the Father, but by me. Iohn 14, 6.

Neither is there saluation in any other: for among men there is giuen none other name. Acts, 4, 12.

Against praying to Saints.

name vnder Heauen, whereby wee must be saued.

Rom, 10, 14 Howe shall they call on him, in whom they haue not beleueed.

Iam, 1, 5. If any of you lacke wisdom, let him aske of God, which giueth to all men liberally.

verse, 17. Every good giuing, and every perfect gift is from aboue : and commeth downe from the father of lights.

The Doctors.

Augu. in his
2 booke and
8 Chapter
against the
Epistle of
Parmenian.

PAule maketh not himselfe a Mediator betweene Christ and the people : but requireth that they pray all one together, heeing all the members of Christ. If Saint Iohn would say, this haue I written vnto you, that yee sinne not : and if ye sinne, yee haue me your mediator before GOD, and I will intreate for your sinnes. As Parmenian (the Heretique) in a certaine place, made the bishop a mediator betweene God and the people : what good and faithfull Christian man could abide him : who would looke vpon him, as the Apostle of Christ : but rather think him to be Antechrist.

All

Against praying to Saints. fol. 141.

All prayer that is not made vnto God ^{Upon the}
by Christ, not only doth not put away sin, ^{108 Psalme.}
but also is turned into sinne.

Wee are not commaunded to goe to any ^{In his 3 book}
creature, that we may be made blessed: but ^{of free will.}
to the Creatour and maker of all thinges,
of whom if wee be perswaded otherwise,
then the truth is, wee are deceaued with a
damnable errour.

The soules of them that are dead, are ^{In his Booke}
there where they doe not see, neither heare ^{of the spirit}
what thinges are doone, or chaunceth in ^{& the soule,}
this life: Such is their care for the liuing, ^{29 Chap.}
that they know not what wee do, euen as
our care is for the dead, that we know not
what they doe.

By mother whom ye haue called blef- ^{In his tenth}
sed, therefore is blessed, because shee hath ^{Treatise up-}
kept the word of God, not because in her ^{on Iohn.}
the word was made flesh.

The Apostle saith truly: Be ye follow- ^{In his Booke}
ers of mee, as I am of Christ: hee neuer ^{of the remif-}
durst say, be ye iustified of me, as I am iu- ^{sion of sin. et,}
stified of Christ, none is iust but christ in- ^{the 14 chap.}
stifying, therefore he said: He that beleueth
in him that iustificieth the vngodly, his faith
is counted for righteousness. Whosoener
is so bold to say, therefore I iustifie thee,
he shold say also, I beleue in thee, which
may

Against praying to Saints.

may not be saide of the Saints, but of the holy of holiest, that said: Beleeue in God, and beleeue in me.

*In his first
Treatise vpon
the Epistle
of Iohn.*

Here hence commeth Schismes, when men say, we are righteous, we make holie the unholy, we doe iustifie the wicked, wee doe pray, we doe obtaine.

*In his 4 book
and 22 chap.
of the Citie
of God.*

Barro saith, the knowledge of Gods is profitable, if a man vnderstande what power and authoritie, each God hath in euery thing: for so, saith he, we may know whom to call vpon, and whom to pray vnto, least happily we doe, as certaine Whims are wont to doe: that is to say, least of Bacchus, the God of wine, we beg waters: or of Lymphe, the Goddesse of water, we beg wine.

*Aug. in his
84 Treatise
vpon Iohn.*

Though were die brethren for brethren, yet the blood of no Martyr is shed for the forgiveness of sinnes. Which thing Christ hath done for vs.

*Amb. vpon
the 1, Chap.
of the Rom.*

But to obtaine Gods fauour, from whom nothing is secret, as knowing what euery man is meete to haue: we neede no spokesman, but a deuout mind, for wha so euer such a one speaketh vnto God, God will aunswere him.

*Chriso. in his
2 Homily of*

Tell me woman, sith thou art a wicked and sinfull woman, howe durst thou goe vnto

Against praying to Saints. fol. 142.

vnto him? I know, saith she, what I doe. *the woman of Canany.*
Behold the wisdom of the woman, shee prayeth not vnto James, shee intreateth not Iohn, she goeth not vnto Peter: shee did not get herselfe to the company of the Apostles: shee sought for no mediatur: but for all these thinges, she tooke repentance for her companion, which did fulfill the roome and place of an aduocate: and so shee did goe to the high fountaine.

There is no neede of a Porter, of a Mediatour, or Minister: say onely, Lord haue mercy vpon me: we haue no neede of aduocates with God, nor of any running or gadding about, for to speake faire vnto other, for although thou bee alone, and without any aduocate, and pray vnto God by thy selfe, thou shalt obtaine thy petitions. *In his Sermon of going forward of the Gospell.*

Hee was taken vp into heauen, but as God, he is shewed to graunt the petitions of them that worshippe him, if they make their prayers in his name: for why is it more meete to giue Saints their asking, and graunt them their petitions, then for him which is only by his own nature, and truly God? *Cyrril in his Booke of right sayth.*

Furthermore, they that be sanctified, and made holy by the partaking of Gods holie *In his fourth Booke, and 1.*

Against praying to Saints.

*Chap. of the
Treasure.*

holinesse, keepe their gift, and obserue the commandement. But they cannot sanctifie, or make holy any other man. For there is no man which is made holy with the partaking of the holy Ghost, that can giue by his owne power, and will, that holinesse vnto other menne. For onelie the Well of holinesse can graunt of his owne selfe, to whom so euer hee list holinesse. Wee see that the Angels be holy by partaking, and grace, and yet wee can neuer finde, that they gaue any holinesse vnto men. Blessed Moses, gaue not his own selfe vnto the seuentie Elders (which were made Rulers) the spirit: but God tooke it, (as it is written, from the spirit which was in Moses, and gaue it vnto them.)

Therefore, the Saints, through grace, and partaking, doubtlesse, they selues hath receaued the gift: but they can not giue it at their will vnto other. But the Sonne of God is not so: but as the Well of holinesse, of his owne power maketh his Disciples holy, saying: Take yee the holy Ghost.

*Lep, Bishop
of Rome, in
his 81 Epist.*

Although the death of many Saintes, hath beene precious in the sight of the Lord, yet the killing of no Innocent hath been

beene the perpetuation of the world. The righteous receaued, but gaue not crowns, and out of the valiantnesse of the saythfull, are grauen examples of patience, not gifts of righteousness. For their deatnes were euery one singuler to themselves, and none of them did by his end, pay the debt of an other, for as much as there is one Lord Christ, and in whom all are crucified, all dead, buried, and rayled by againe.

If any man lacke wisdom, let him aske it of God, and not of the Saints.

*Erasmus in
his booke
called the
Preacher.*

Chap. 28.

Against Prayer and Seruice in a
strange tongue.

If I pray in a strange tongue, my spirit prayeth: but mine understanding is without fruite. 1, Cor. 14.
verse, 14.

What is it then? I will pray with the Spirit, but I will pray with the understanding also: I will sing with the spirit, but I will sing with the understanding also. verse, 15.

Else when thou blestest with the spirit, verse, 16.
how

Against praying & Service

home shall hee that occupieth the roome of the vnlearned, say, Amen, at the giuing of thanks, seeing he knoweth not what thou sayest.

verse, 17.

For thou verily giuest thanks well, but the other is not edified.

verse, 18.

I thanke my God, I speake languages more then they all.

verse, 19,

Yet had I rather in the Church, to speake five wordes with mine vnderstanding, that I might also instruct others, then tenne thousand wordes in a strange tongue.

verse, 23.

If therfore, when the whole Church is come together in one, & all speake strange tongues, there come in they that are vnlearned, or they which beleue not, will they not say, that ye are out of your wits.

verse. 36.

When ye come together, according as euery one of you hath a psalme, or hath a doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let all thinges be doone to edifying.

The

The Doctours.

TH E Greekes name God in the *Origen in his*
 Greeke tongue, and the Latines, *8 Booke a-*
 in the Latine tongue: and all seue- *gainst Celsus*
 rall Nations, pray vnto G O D,
 and praise him in their owne naturall and
 mother tongue. For, he that is the Lord
 of all tongues, heareth men praying in all
 tongues, none otherwise, then if it were
 one voice, pronounced by diuers tongues.
 For, God that ruleth the whole world, is
 not as some one man, that hath gotten the
 Greeke, or Latine tongue, and knoweth
 none other.

Let thy tongue sing: but let thy minde *Basil upon*
 searche out the meaning of the thinges *the 28 Psal.*
 that thou speakest, that thou mayst sing
 with the Spirite, and sing also with thy
 minde.

The Priest before prayer, prepareth
 the mindes of his brethren, saying thus: *Cyprian vpo*
 Lift up your hearts, to the intent they *the Lordes*
 may be put in minde, that they ought to *Prayer.*
 thinke nothing else, but of the Lorde, for
 not the sound of voyce, but the minde and
 vnder-

Against Prayer and Seruice

vnderstanding, must pray vnto the Lord with pure intention.

It is sinne to pray any otherwise, then Christ hath ordained.

*Amb. vpon
the 1 to the
Cor. the 14
chap.*

The ignorant knoweth not the ende of the prayer and answereth not, Amen: that is to say, So be it, that the blessing may be confirmed. For thereby the confirmation of the Prayer is fulfilled: when Amen is answered, and all the wordes that bee spoken, by the testimonie of the thing it selfe, are confirmed in the mindes of the hearers.

*Aug. in his
4 Booke, and
20 Chap. of
Christian
doctrine.*

What profite is there in speech, be it neuer so perfect, if the vnderstanding of the hearer can not attaine: for there is no cause why we should speake at all, if they vnderstand not what we speake, for whole sake we speake, that they may vnderstand vs.

*In his 14
Booke & 16
Chap. of the
Trinitie.*

*In his 11
Booke and 8
Cha. de Gen.
ad literam,
vpon the 99
Psalm.*

My mind is without fruite: this the Apostle S. Paul saith, when the thing that is spoken, is not perceaued.

Sette a part the vnderstanding of the mind, and no man hath fruite or profite of that thing that he perceaueth not.

What needeth vs to sing, if we vnderstande not what wee sing: to sing with our voyce, and not with our heart: for vn-

vn.

in a strange tongue.

fol. 145

understanding in the sound, or voyce of the heart.

Woe that haue learned to sing in the Church, the heavenly words of **G D D**, must also endeavour to be that thing that is written, Blessed are they that understand what they sing. Therefore dearly beloved, that wee haue sung together with tunable voyce, we ought also to knowe, & see with pure heart.

What is the Quenes apparell: it is precious, & full of variety, the misteries of doctrine in all sundry tongues: There is one tongue of Africa, another of Siria, another Greeke, another Hebrew, another this, another that. These tongues make up the varietie of the Quenes apparell.

But as all the varietie of cullours in the apparell agree in vnitie, even so all tongues agree in one faith, let there be variety in the apparell, but rent, or cut, there may not be. Behold, by the variety we understand the diuersity of tongues: and by the apparell we understand the vnitie.

The Quene stoode at thy right hande, apparelled in cloth of gold, adorned with variety. Heereby is signified the diuersitie of tongues in all Nations, the faith wherof that lieth within, is one and simple.

E I.

The

Against Prayer and Seruice

a De Cate-
chizandis
audibus.
b Upon the
18 Psalme.

a The people, vnto the thing that they plainly vnderstand, may say, Amen.

b Wee ought to vnderstande, what it is that we sing, or pray, & so sing with mans reason, not with voyce, as Birds do, Owls, Hoppinayes, Rauens, and Pies, and such like, oftentimes be taught of men to sound they know not what.

To sing with vnderstanding, is granted through gods wil vnto the nature of man.

If Doles should speake vnto mee in the Hebrew tongue, he should beate my sense in vaine, neither shoulde there any thing thereof enter into my mind.

a How can he sing duly or deuoutly vnto God, that knoweth not what he singeth?

b No man is edified or made the better, by the hearing of it, which he doth not vnderstand.

c Not onely the Priest giueth thanks to God, but also all the people: & what dost thou meruaile to see the Priest, and the people, in the prayers talke together?

d Unlesse I speak that you may plainly and cleerely vnderstand, but onely shewe my selfe to haue the gifts of tongues, yet shall depart away, hauing no fruit of those thinges, that ye vnderstand not. For of a voice that ye knowe not, what profit can ye

In his 11
booke of con-
fessionis and
3. Chap.

a In his Pro-
logue vpon
the Psalmes.

b In the ga-
therings of
Beda vpon
1. Cor. 14
Chap.

c Chris. in his
18 hom. vpon
2 Corin.

d In his 35
Hom. vpon
1 Cor.
10 Chap.

ye haue :

And you, unlesse you utter a sound with understanding, ye shal speak to the winde, that is to say, ye shall speake to no body.

Some entering into the Church, stretch forth and draweth at length theyr prayer, till they haue said a thousand verses, as though the great number of words were needfull before God, as though hee knewe not what thou doost aske, which knoweth before thou thinke. Euen they wot not what they say. Their lips onelie moueth, and their mind is without fruite, and his eares are vnto them deafe. Thou hearest not (that is, understandest not) & takest no heede of thy prayer, and yet thou wilt that God should heare thy prayer.

*In his 12
Hom. of the
woman of
Cananite.*

We commaund all Bishops & Priests to minister the holie oblation & the prayer at the holy baptisme, not vnder silence, but with such a voice as may be hearde of the faithfull people: to the intent that thereby the heartes of the hearers may bee stirred to more deuotion, and honour giuen to God the lord. For so the holy Apostle teacheth, saying, in the first to the Cor. For if thou blestest with the spirite onelie, howe shall hee that supplieth the rōme of the ignorant, say Amen, to God, at thy thank-
giving :

*Iustinian the
Emperor in
his 123 Cō-
stitution.*

Against Prayer and Service

giving: For hee knoweth not what thou sapest, thou givest thanks well, but the other is not edified.

For these causes therefore it becometh, that the prayer of the holy oblation, & also other prayers, be offered with loude voyce of the holy Bishoppes and Priestes, unto our Lord Iesus Christ, with the Father, and the holy ghost. And let the holy priests vnderstande, that if they neglect any of these thinges, they shall make aunswere therefore, at the dreadfull iudgement of the great God, and our saviour Iesus Christ. And yet neuerthelesse, we, vnderstanding the same, will not passe it over, nor leaue it unpunished.

Isidorus of
the order of
the Church,
the 10 chap.

When they sing, they must sing altogether: when they pray, they must pray altogether: And when the Lesson is read, silence being commanded, they must heare altogether.

Dactan. in
his 5 booke
the 20 chap.

Therefore trustly silence & secrecie, was appointed by subtile and false Factors, that the people should neuer knowe what they worshipped.

Nicolas Ly-
ra vpon the
1. Cor. 14
Chap.

If thou beeing a priest, do blesse with the spirite, that is to say, if the people vnderstande thee not, what profit hath the simple people thereby, not vnderstanding thee.

in a strange tongue.

fol. 147.

For so much as in many places within one city, and one Diocese, there be Nations mingled together of many tongues, having diuers orders and customes vnder one faith. We do therefore straightly commaund, that the Bishop of such Cities, or Diocese, prouide meete men to minister the holy seruice, according to the diuersitie of theyr manners and tongues.

Pope Innocentius the third. Extra de officio iudicis ordinarij.

It was forbidden in the Primatiue Church, that no man should speake with tongues, vntill there were some to expound it, for what shoulde speaking availe without understanding? And herof grew a laudable custome, that after the Gospell was read literallie, it shoulde straightway be expounded in the vulgar tongue. But what shall wee doe in our dayes, when as there is either none at all, or very seldome that readeth or heareth, & understandeth? It seemeth it were better now to holde their peace, then so to pray or sing.

John Billes In summa de diuini officij.

Verily, in the Primatiue Church, thys was necessary, when the faith was a learning. And therefore the prayers were made then, in a common tongue knowne to the people, for the cause of their further instruction.

D. Harding, in his annotation.

If you meane (M. Iudell) by the peoples

Against the honouring

D. Harding common prayers, such as at that time they
to M. Jewell. commonly made to God in private deuotion,
 I thinke they uttered them in that
 tongue which they vnderstood, and it hath
 neuer bene repproued by any Catholique
 Doctour.

Chap. 29.

Against the honouring and worship-
 ping of Saints.

Judg. 13, 15 **M** Ansoah then said vnto the Angell
 of the Lord, I pray thee let vs re-
 taine thee, vntill wee haue made
 thee a kith for thee.

verse, 16,

And the Angell of the Lord saide vnto
 Manoah: Though thou make mee abide,
 I will not eate of thy bread: And if thou
 wilt make a burnt offering, offer it vnto
 the Lord.

Psal, 29, 1, Giue vnto the Lord ye sons of the migh-
 tie: giue vnto the Lord, glorie & strength.

Psal, 115, 1, Not vnto vs, O Lord, not vnto vs, but
 vnto thy name giue the glorie: for thy lo-
 uing mercie, and for thy truthe sake.

Psal, 118, 9, Let there be no strange GOD in thee:
 neither worship thou any strange GOD.

Esa, 42, 8, I am the Lord, that is my name: and my
 glorie will I not giue vnto any other, nor
 that

ther my praise to grauen Images.

I would haue bene content with good will, for the saluation of Israell, to haue kist the sole of (a Man) his feete. Esth, 13, 13,

But I did not, because I would not pre- ferre the honour of a man, aboue the glory of God, and would not worship anie, but onely thee, my Lord. verse, 14.

Thou shalt worship the Lord thy God, Math, 4, 10, and him onely shalt thou serue.

And it came to passe, as Peter came in, that Cornelius met him, and fell downe at his feete, and worshipped him. Acts, 10, 25

But Peter tooke him vp, saying: Stand vp, for euen I my selfe am a man. verse, 26.

When the people sawe what Paule had done, they lift by theyr voyces, saying in the speech of Lycaonia, Gods are come downe to vs, in the likenesse of men. Cha, 14, 11,

And they called Barnabas, Iupiter, and Paule, Mercurius: because hee was the cheefe speaker. verse, 12,

Then Iupiters priestes, which was be- fore theyr Cittie, brought Bulles with garlands vnto the gates, and would haue sacrificed with the people. verse, 13,

But when the Apostles, Barnabas and Paul, heard it, they rent their clothes, and ran in among the people, crying. verse, 14.

And

Against the honouring

verse, 15.

And saying, O men, why doe ye these thinges? wee are euen men subiect to the like passions that ye bee, and preach vnto you, that ye should turne from these vaine Idolles vnto the liuing God.

1, Cor. 1, 12

Now this I say, that euery one of you saith, I am Pauls, & I am Apollos, & I am Ceyphas, & I am Christes: is Christ diuided? was Paule crucified for you? if ther were ye baptized in y name of Paule.

Chap. 3, 5.

verse, 6.

Who is Paule then? and who is Apollos? but the ministers by whom ye beleue, and as the Lord gaue to euery man:

I haue planten, Apollos watered, but God gaue the increase.

Reue, 22, 8

And I am Iohn, which sawe and heare these thinges, and when I had heard and seene: I fell downe to worship before the feete of the Angel, which shewed me these thinges.

verse, 9.

But he said vnto me, see thou do it not: for I am thy fellowe seruaunt, and of thy brethren the Prophets, & of them which keepe the wordes of this Booke: worship God.

The Doctours.

Epiphanius
in his third
Booke c.

Let no man eate of this error, touching Saint Barie: For, though the tree be sayre, yet is not this fruite to be eaten: al-
though

though Mary be beautifull and holie, and honourable, yet is she not to be adored and worshipped: but these women worship-
 ping S. Marie, renew againe the sacrifice of wine, mingled in the hono^r of the God-
 desse Fortuna, and prepare a table for the deuill, and not for God: As it is written in the Scriptures: They are fed with the meat of wickednes: and againe, their women boult flower: and their children gather stickes to make fine cakes, in the honour of the Queene of heauen, therefore let such women be rebuked by the Prophet Ieremie: And then no more trouble the world, and let them not say, wee worship the Queene of heauen.

Christ said vnto his Mother, woman, what haue I to doe with thee: By houre is not yet come. Least any man should think our Lady was of greater excellency, bee called her woman: as it were prophesying of the kindes and sectes of heresies, that were to come in the world, least any man hauing too great opinion of that holy Saint, should fall into this heresie, & into the vortage of the same. For in deede, the whole matter is but a mockery, and an old wifes tale: and shortly to say, nothing els, but the handling of an heresie.

In the same
 book against
 one Colirio-
 diem.

Nei.

Against the honouring

*In the same
3 Books, 2
Tome, and
29 heresie.*

Neither Helias is to be worshipped, although hee be yet aliue: Nor yet is Iohn to be worshipped, although by his owne prayers, hee made his sleepe wonderfull. Nay, rather he receaued grace from God. But neither Tecla, nor any Saint is to be worshipped: For, that olde error shall not rule in vs, that we should forsake y^e liuing God, and worship those thinges that were made by him. For they haue honored and worshipped the creature, besides the Creator, and they became soles. For, if he will not haue the Angels to be worshiped, how much lesse that which was borne of Anna, which by Ioachim being giuen to Anna, which by prayers and all diligence, was giuen according to promise, to the Father and Mother: Notwithstanding, was not borne otherwise besides of the nature of men, but like as all men, of the seede of the man, and the wombe of the woman.

*Aug. in his
10 Treatise
vpon the Epi-
of Iohn.*

My mother whom ye haue called blessed, therefore is blessed, because shee hath kept the word of God: not because in her the word was made flesh.

*In his Booke
of holy vir-
ginity the 3,
Chapter.*

Mary was more blessed, in that shee receaued the sayth of Christ, then in that shee conceived the flesh of Christ. Mother. In kindred could haue done Mary no good, vntill she

vnlesse she had borne Christ more blessed.
lie in her heart, then she bare him in her
flesh.

Let not the worshipping of dead men,
be counted holinesse among vs, for if they
had liued goodlie, they bee not so that they
will seeke such honours: but they will that
hee be worshipped of vs, the which giuing
light: they be glad that wee be fellow ser-
uants of their merrite: Therfore Saints
ought to be honoured for imitation, it fol-
lowing of their liuing, and not for Reli-
gion. The thing that the highest Angell
worshippeth: must also the lowest man
worship.

In his Booke
of true Reli-
gion, the 55.
Chap.

Let vs beleue this, that the best An-
gels, & the most excellent ministers would
that wee should worshype one God with
them, by whole contemplation and looking
vpon, they are blessed.

Wherefore, wee worshype them with
charity and loue that we beate vnto them:
and not with bondage: neither build wee
to them any Temples, for they will not
so be worshipped and honoured of vs: for
they know that when wee be good, we are
the Temples and Churches of the most
highest God.

Therefore it was well and rightly writ-
ten,

Against the honouring

ten, that the man was forbidden of the angell to worship him, but that hee should worship God.

In his tenth
booke of the
Citty of God
the 4 Chap.
In the eyght
booke & 18
Chap. of the
Citty of God
In his 22
Booke & 10.
Chap. of the
Citty of God

There is no man that dare be so bolde, as to say, that Sacrifice ought to be given unto any, but onely unto God.

We offer not unto our Partirs Sacrifices, for it is unseemely, not due unto them, and unlawfull: and onelie due unto God.

We build no Altar, whereon we may Sacrifice unto Partirs, but offer up unto God, both ours, & the Partirs Sacrifice, at the which sacrifice, the Partirs as the men of God, which haue overcome the world, in the confession of God, are named in their place and order: yet for all that, the Priest that doth Sacrifice, doth not call for the helpe of them.

In his 3, booke
and 27 chap.
of the Citty
of God.

Which of the faithfull have heard the Priest at the Altar, yea, upon the holie bodie of the Partir, made for the honour and worship of God, say at any time in his prayers: I offer a Sacrifice to thee, O Peter, or Paule, or Cyprian. &c.

In his 20
booke & 201
cha. against
Faustus.

The very Saints themselves, whether they be dead men, or Angels, will not haue honour giuen unto them, which onely is due unto God. This appeared in Paule & Barna.

Barnabas, when the men of Licaonia, astonished at their miracles, would haue done Sacrifice vnto them, as if they had bene Gods. For they renting their garments, confessing and perswading them that they were not Gods, forbod such thinges to be doone vnto them. This appeared also in the Angels, as wee read in the Apocalips. The Angel forbidding himself to be worshipped, & saying vnto him that worshipped him, I am the fellow seruant of thee and thy brethren.

No man was made priue to Moses
Graue: least if the people had knowne
where his body had bene: they would adore
and worship it.

I know many worshippers of Graues
and Images, that drinke and quaffe disorderly
ouer the dead, and offer meate vnto
their carkasses, and bury themselves ouer
the buried, and make account that euen
their very drunkenness and gluttony, is a
Religion that pleaseth God.

Some there be that carry about Partirs
bones to sale, and yet it may well be
doubted, whether euer they were Partirs,
or no.

Euery God ought so to be worshipped,
as he hath commanded to be worshipped.

Against the honouring

In his first
book against
Maximinus
the Arian
Bishop.

If wee should make a Temple of wood and stone, for an holy Angell, yea, though he were the most excellent of al, should we not be accursed from the trueth of Christ, and from the Church of God, because wee exhibite that service to a creature, which is due to God alone. Therefore if we should offend in sacriledge, by building a Church to any creature, how can it be, but he is the true God, to whom wee make no temple, but our selues are Temples.

Chris. upon
the 23 of
Math.

The Martyrs are not glad, when they are worshipped with that money, for the which poore men wepe.

What vertue of righteousness is that, to reward dead men, and to rob them that be alive? To take the blood of wretches and sorrowful persons and offer it up to God? That is not to offer to God, but to be willing to make god partner of their violence, that if he receaue gladly the offered money of sinne: he may consent to the sinne.

Wilt thou build the house of God? giue vnto faithfull poore men, where with they may liue, & thou hast builded the reasonable house of God. Men do dwell in houses, but God dwelleth in holy men. The what vnkind men be they, which rob men, and maketh Martyrs houses; and maketh houses

and worshipping of Saints. fol. 152.

les for men, and casteth downe the Mansi-
on and dwelling place of God:

Euen as not all that say, Lord, Lord, *In the 48*
are the Lords, but they that doe the Lords *Hom. vpon*
will: so, not all they that praise and mag- *the 23 of*
nifie the Apostles, Prophets, & Martirs, *Math.*
in places, be their worshippers: but they
which followe their workes, and resemble
their faith.

A Creature is to adore and worshippe, *In his 32*
and it belongeth to the Creatour, to bee *Ho. vpon the*
worshipped. *4 of Iohn.*

Ioseph lying in his death bed, said vnto *In his 67*
his children & Nephewes: Ye shall carry *Hom. vpon*
my bones with you forth out of Egypt: *Genesis.*
least the Egyptians remembryng the good
thinges hee had done, should vse that good
mans body, to an occasion of wickednesse,
and Idolatry.

Such sleights of hunting hath the de- *In his 49,*
uill, vnder the colour of holines he hideth *Hom. vpon*
his snares. *the Acts.*

Let vs learne to worship Christ after *In his 51*
his owne will, he that is honoured, is best *Hom. vpon*
pleased with that honour, which hee him *Math.*
selfe will: and not with that we devise
or wish.

As for the holy Martirs, wee neyther *Cyrril in his*
say that they are Gods, neither haue *6 booke con-*
beene *tra Iulianos.*

Against the honouring

beene accustomed to worship them. But we praise them rather with great honour, because they haue valiantly striven for the truth, and haue maintained the sincerity of faith, insomuch as they haue despised their owne life, and not regarded the terrours of death, haue preuailed in very great dangers, and were of so great strength, as though they would rase by Images to themselves, of their owne life.

In his 4 booke and 1 Chap. of the Treasury. No man is ignorant, that adoration and worship in the Scripture, is attributed to no kind of nature, saue onely to the nature of God.

Isaiah. in his 4 booke and 15 Chap. Histo. Eccle.

The Christian men asked the carkasse & dead body of Policarpus: but the Jews did greatly withstand y^e thing, as though the Christian men had asked it, to worship it: but they know not most silly wretches that wee can neither at any time, leaue and forsake Christ, which suffered death for the saluation of all the world, neither worship any other, because we know the true God, which is onely to be worshipped.

Pope Gelasius in the 1 Canon, De Consecratione, Dist. 1. Cho. Placit.

It is reported, that with Procession they furnish by the Churches, built in the name of dead men, and the same for ought that I can learne, while they were aliue, not altogether good faithfull men.

The

and worshipping of Saints. fol. 153

The Saints haue receiued themselves; and not giue crownes. And they are made examples of strength and patience of the faithfull, and not gifts of righteousness. *In his booke of the counsellor, in the 64. Epist. of Pope Leo.*

S. Marten on a time came to a Chappell built in the name of a holy Martir: but afterward he learned by Revelation, that the same Martir had bene sometime a common thiefe, and for robberie had bene put to death, and by errour of the people, was honoured and worshipped for a Saint. *Sulpitius of the lyfe of S. Marten.*

I deny not, but that if there be such excellent speech, as seemeth to attribute to our Lady, or to any Saint, that which is proper and belongeth to Christ only: they ought by a convenient interpretation and vnderstanding, to bee drawne vnto such a sense & meaning as is agreeable vnto the Scriptures of God. *D. Harding against M. Ieuell, fol. 366.*

Chap. 30.

Against Images.

Thou shalt make thee no graven Image, neither any similitude of things that are in heauen above, neither yee in the earth beneath, neither that are in the waters vnder the earth. *Exod. 20. 4.*

Thou shalt not bowe downe to them, neither serue them, for I am the Lord thy God, a zealous God. *verse. 5.*

A 1

Per

Against Images.

Leuit. 19. 4. **Ye shall not turne vnto Idols, nor make
you molten Gods.**

Nu. 33. 52. **Ye shall drive out all the inhabitants of
the Land before you: And destroy all their
pictures, and breake in sunders all their
images of metall, and plucke downe all
their high places.**

Deut. 4. 15. **Take therefore good heed vnto your
selues: for ye saw no Image, in the day that
the Lord spake vnto you in Horeb, out of
the midstes of the fire.**

verse. 19. **That ye couenge not your selues, and
make you a graven Image, or reprobation
of any figure: whether it be the like-
nesse of Male or Female.**

Chap. 27. 15. **Cursed be the man that shall make any
caruen or molten Image, which is an
abomination vnto the Lord, the worke of
the handes of the craftiest man, and putteth
it in a secret place.**

Psal. 115. 4. **They? Idols are silver and golde, euen
the worke of mans handes.**

verse. 5. **They haue a mouth and speak not: they
haue eyes and see not.**

verse. 6. **They haue eares and heare not: they
haue noses and smell not.**

verse. 7. **They haue handes and touch not: they
haue feet and walke not.**

verse. 8. **They that make them are like vnto the:**

be are all they that trust in them.

The Tools of the Deade are Siluer Pg, 135, 15
and gold, euen the worke of mans hand.

To whom then will ye liken God? or Esa, 40, 18
what similitude will ye set vp vnto him?

The workman melteth an image, or the verse, 19.
Goldsmith beateh it out in golde, or the
Goldsmith maketh siluer plates.

Doth not the yowe crosse out a tree that verse, 20.
will not rotte, for an oblation: her seeketh
also vnto him a cunning workman, to make
an Image that shal not be mouen.

I am the Lord, this is my Name, & my Cha, 42, 8,
glory will I not giue to another, neyther
my people to graue Images.

All they that make an Image, are ba- Cha, 44, 9
nate, and they: delectable things, shall no-
thing profit: and they are they: own wit-
nelles, that they see not, nor knowe, ther-
fore they shall be confounded.

Who hath made a God, or moulten an verse, 10,
Image, that is profitable for nothing.

Behold, all that are of the fellowship verse, 11,
therof, shal be confounded: for the work-
men themselves are but men. &c

The Smith taketh an instrument, and verse, 12,
worketh in the coales, and fashioneth it
with Hammers, and worketh it with the
strength of his armes.

verse, 13.

The Carpenter stretcheth out a line: he fashioneth it with a red thred, he planeth it, and putteth it with the compasse, and maketh it after the figure of a man, according to the beauty of a man, that it may remaine in a house.

verse, 14.

He will be we him bowne Crosse, and take the Duretye, and the Dake, & take courage among the trees of the forest.

verse, 15.

And man burneth therof: for he will take therof, and warme himselfe: he also knoweth it, and baketh bread, yet he maketh a God, and worshippeth it: he maketh an Idoll, and boweth vnto it.

verse, 16.

He burneth the halfe therof in fire, and vpon the halfe therof, he sacrificeth his meate: he roseth his roste, and is satisfied: also he warmeth himselfe, and sayth, a he, I am warme, I haue bene at the fire.

verse, 17.

And the residue therof he maketh a God, euen his Idoll: he boweth vnto it, & worshippeth, and prayeth vnto it, and sayth, Deliuere me, for thou art my God.

verse, 18.

They haue not knowlege, nor vnderstanding, for God hath shut their eyes, that they can not see, and their hearts, that they can not vnderstand.

verse, 19.

And none considereth in his heart, neither is there knowlege, nor vnderstanding, to say,

I say, I haue burnt halfe of it in the fire: I haue baked bread vpon the coales thereof: I haue roasted flesh, and eaten it: and shall I make the residue thereof an abomination: shall I bow to the stock of a tree?

Their Idols stand vp as y^e Palme tree, Iere, 10, 5, but speak not: they are borne because they can not goe, feare them not, for they can not doe euill, neither can they doe good.

Altogether they doze, and are foolish, for the stocke is a doctrine of vanitie, verse, 8.

In all your dwelling places, & cities shal be desolate, and the high places shal be laid waste: so that your Altars shalbe made wast and desolate: And your Idols shalbe broken, & your images of the same shalbe cut in peeces, & your works shalbe abolished. Ezech, 5, 6,

What profiteth the Image: for the maker thereof hath made it an Image, and a teacher of lyes, though he y^e made it, trust therein, when he maketh dumbe Idols. Abac. 1, 18

Go vnto him that saith to the wood, & to the dumb stone rise vp, it shall teach thee: he hold, it is laid ouer with gold and silver, and there is no breath in it. verse, 19.

Miserable are they, & among the dead is their hope, that call them Gods which are the works of mens hands, golde, & silver, and the thing that is inuented by art. Eccl. 13, 10,

Against Images:

verse, 18,

But callst thou him that is weak, for
brave: he respecteth him that is weak,
for life: he requirerth him of power, that
hath no experience at all.

verse, 19.

And for his weakness, he is come to not able
to go: and for guile, & work, and subtilty
of his craftes, he requirerth furtherance
of him that hath no manner of power.

Chap. 14, 11

The punishment of Idolry, was the
burning of the images, and the burning of
them, is the corruption of life.

verse, 12,

For they were not from the beginning,
neither shall they continue for ever.

The same people of men brought them
into the world, therefore shall they come
shortly to an end.

verse, 13,

When a father mourned grievously for
his sonne, that was taken away suddenly,
he made an Image for him, that was now
dead, whom now he worshipped as a
God, and offered to his seruants, Ci-
gements, and Sacrifices.

verse, 14.

Thus by process of time, this wicked
custome prevailed, & was kept as a Law,
and Idols were worshipped by the com-
mandement of Tyrants.

verse, 15,

They make their Gods of Silver, and
Gods of gold, & of purple, with garments
like men.

Yet cannot they be ynteruened from rust
and wormes. Baruch, 6,
11, &c.

One holdeth a Scepter, as though hee
were a certaine Iudge of the country: yet
can he not see such as offend him.

Another hath a dagger, or an axe in his
right hand: yet he is not able to defend him-
selfe from battaile, nor from Thieues, so
then it is euident, that they be no Gods.

They light by candles before them: yea,
more then for themselves, whereof they
can not see one: for they are but as one of
the postes of the Temple.

The Owles, Swallowes, and Birds,
flie vpon their bodies, & vpon their heads,
yea, and the Cats also.

They can saue no man from death, nei-
ther deliuer the weake from the mighty.

They cannot restore a blind man to his
sight, nor helpe any man at his neede.

They can shewe no mercy to the win-
dow, nor do good to the lacherlesse.

Their Gods of wood, gold, and siluer,
are as stones that bee hewn out of the
Mountaine, and they that worship them,
shall be confounded.

The most high God, dwelleth not in Act, 17. 24
Temples made with handes, as sayth the
Prophet.

Ab.

Against Images.

Ch2, 15, 29. Abstaine ye fro things offered to Idols, & fowle that is strangled, & from fornication.

Ch2, 17, 29. For asmuch then as wee are the generation of God, we ought not to thinke that the Godhead is like unto Gold or Silver, or Stone grauen by arte, and the inuention of man.

Rom, 12, 3. They turned the glory of the incorruptible God, to the similitude of the Image of a corruptible man. &c.

verse, 25. Which turned the trueth of God vnto a lye, and worshipped and serued the creature aboue the Creatour, which is blessed for euer. Amen.

1, Cor, 5, 11 But now I haue written vnto you, that ye copany not together, if any that is called a brother, be a fornicator, or couetous, or an Idolater, &c. with such a one eate not.

Ch2, 10, 14 Therefore my beloved flee fro Idolatry.
2, Cor, 6, 6. What agreement hath the Temple of God with Idolles? for ye are the temple of the liuing God.

Gala, 5, 19 The workes of the fleshe are manifest, which are, auulterie, fornication, vncleanesse, wantonnesse.

verse, 20. Idolatry, witchcraft, hatred, enulations, wrath, contentions, seditions, heresies.

2, Ioh, 5, 21. Babes keepe your selues from Images. Amen.

The

The Doctours

GOD hath forbidden an Image, as well *Tertullian in*
 to be made as to be worshipped. As far *his Booke of*
 as making goeth before worshipping, so *Idolatrie*
 far is it before, that the thing be not made
 that may not be worshipped. Some man
 will say, I make it, but I worship it not:
 as though hee durst not worship it for any
 other cause, but only for the same cause, for
 the which he ought not to make it: I mean
 both wayes, for Gods displeasure. Nay,
 rather thou worshippst the Image, that
 givest the cause for other to worship it.

Some one or other that maintaineth Ido-
 latrie will say. And why then did Moles
 make the Image of the brazen Serpent in
 the wilderness? The old Idolaters found
 out & used the same about foure hundred
 yeres agoe, well, and good: one of the
 same God hath by his generall law, forbid
 any Image to be made: and also by his ex-
 traordinary & special commandment, any
 Image of a Serpent to be made. If thou
 be obedient to the same God, thou hast his
 lawe, make thou no Image: But if thou
 haue a regard to the Image of the Ser-
 pent that was made afterward by Moles,
 then doe thou as Moles did: Make not a-
 ny Image against the Lawe, unless God
 com.

Against Images.

command this, as he did Moses.

Origen in his
7 books
gainst Celsus

2 In his 4
books against
Celsus.

Cyprian in
his book of
the vanitie
of Idols.

In his first
Tractise a-
gainst De-
metrian.

Clement to
James the
brother of

the Image of God, as knowing him to be invisible, and without body.

The intent of Plato was this, that they should in all things so behave themselves, as the truth required, and that they should be like the truth, considering nothing representing the shape of a man or woman.

Images have first of all, thereby to have the countenance of the head in resemblance, with decoration whereof, things grow at length into holiness, that at the first were taken away for idols.

What hath thou seen the captive body before foolish Images, and earthly countenances? God hath made thee upright, and inferior all other Beasts of the earth are dejected to the ground, bending down to the ground, thou hast a lofty state to heaven, and in the God, thy countenance is directed: thou lookest up whether, whether cast thy thine eyes: like God above, that he'll thou wilt looke: lift up thy doubtful hart to high & heavenly things: what wilt thou choose the self with the devil whom thou serveest, over the pit of death?

The devil by the mouth of other, is wont to bring forth such words, Woe, to the worship of the invisible God, worship the

the visible Images: & this is more certain our Lord, in
false, for if you wil truly worship Gods I his 5 booke.
image, ye should be being beneficiall vnto
man, worship & true Image of god in him.
What honour of God is this, to runne
about the countersers of cumber & of stone,
and to worship the shapen that are without
soules, and despise man in whom the true
shapen of God is?

Neither worship nor with say Cro- Ar. 6. in
ses: You that consecrate wooden Gods, in 8 booke
peradventure worship the wooden Cro- against the
ses, as parts of your Gods. Gentiles.

If you had not this Image, should Christ
be ignorant that hee were serued of you?
Will he thinke that there is no hono: done
him? The doct he receiue your seruings
and worshippings by certayne traines, by
other put in mind, and before he, to whom
the obsequy is due, haue any feeling of the
matter, ye do your Sacrifice vnto the I-
mage, and send him but the scraps from an
other mans boord.

And what can be deuised, more intori- In his 6 booke
ous, flaunderous, uncourteous, then to ag. 1. the
acknowledge one God, and make thy sute Gentiles.
vnto any other thing: to hope for helpe of
God, and poure out thy prayers to a sense-
lesse Image: Is not this (as the prouerbi-
all

back

Against Images.

bath) to haue a quarrell to Rowland, and
fight with Oliver? And where thou see-
hest for aduise of men, to aske the sentence
first of Doxhings, and of Ihesu?

Is not this an error? Is it not (to speake
properly) a madness in trembling wise, to
make thy bible sure to a thing? thou ma-
dest thy self? And whereas thou dost know
and art assured, that it is thine own work-
manship, the fruits of thine owne fingers,
to fall groweling vpon thy face before it.

*Aug. de fide,
& Symbolo,
Chap. 7.*

*a In his booke
against Adi-
mantus, the
13 Chap.*

*b In his 4
booke & 31,
Chap. of the
Citty of God.*

*c In his booke
vpon the
113 Psal.*

To deuise an Image for God, it is ab-
ominable.

a They would seeme to fauor Images,
which thing they doe to the intent to make
the Heathens to thinke the better of they?
most miserable and lewd sort.

b They that first erected the Images of
the Gods vnto the people, took away feare
and Religion, & encreased error vnto their
Citties, because the people in the folly of
Images may soone be deceived.

c Every chyldren knowe, that these Ima-
ges haue eyes and see not mouth & speake
not. Wherefore then doth the holy ghost so
often teach vs, and admonish vs, the same
thing in the Scriptures, as if we knew it
not. For that the very shawe, & proportion
of a man set aloft, after it one beginneth
to

to be adored & honoured of the multitude,
it breedeth in every man, that most vile af-
fection of error, that although he find there
no naturall mouing, or token of life, yet he
thinketh som God, or godly thing is with-
in it: and so being deceaued, partly by the
fornie that he seeth, & partly by the autho-
ritie and credite of the authors and makers
of it, whom they take to be wise, and parti-
ly also by the example, and deuotion of the
people, whom they see obedient to the
same, hee thinketh that the Image beeing
so like a liuing bodie, cannot bee without
some liuing thing vnderneath it.

Whosoever adored, or maketh his pray-
er, beholding an Image, he is so moued in
his mind, & he thinketh the image heareth
him, & hopeth it will performe his prayer.

After that Images be once sette up in
these places, in honorable height, that they
that pray, or sacrifice may looke vpon the,
although they haue neither sence nor soule,
yet they so strike, and amaze the weake
minds of the people, euen with a very pro-
portion of liuing members & senses, that
they seeme to haue life, & to draw breath.

Let no man say vnto mee, the Image is
no diuine power: It is no God. I would
to God they so knew it, as we knowe it.

But

In his 49th
Epistle.

In his 6th Ser.
of the wordes
of the Lord
in Malash.

Against Images.

But what they haue, and in what sort they haue it, & what they do about it, the Hea-
beareth witness.

*In his booke
of true Re-
ligion, 55
Chap.*

Let vs not count it a Religion, to wor-
ship the workes of mens handes: for the
crafts maisters themselves, which make
such thinges are better, whom notwith-
standing, we ought not to worship: let vs
not make it a Religion, to worship brute
Beastes, for the basest sort of men that be,
bee better then they, whom notwithstan-
ding, we ought not to worship. Let vs not
make it Religion to worship dead men, be-
cause they haue liued godly: for they were
neuer counted to seeke such honours, but
they would haue bin to be worshipped of
vs, who illumining them doe trioupe.

*In his 1 booke
of 10 chap.
of the de-
uotion of the
Gospell.*

So they were worthy to be deceaued,
that sought Christ & his Apostles, not in
the bookes of holy Scriptures, but in pain-
ted walls, neither may we meruaile, if pap-
pers, by painters were deceaued.

*Hierom in
his 11 booke
of 10 chap.
upon Ieremy
the 10. chap.
Am. on the
11. of Ieremy.*

He adorneth his Image, with silver and
gold, shew by the shine, & glittering of both
these mettals, he may deceiue the simple:
which error doubtlesse, is now copen in a-
mongst vs, so that now we think our Re-
ligion lieth in riches.

The Deceitfull worshipped wood, as
the

the Image of God.

What if thou shouldest see a man almost frozen with colde, and wouldest prepare no necessary rayments for him: but sette up golden Images in the temple of him, shouldest thou not seeme to contemne him? So it becometh this to thinke in Christ. When he goeth about wandering as a stranger, lacking harbour, then thou dost not receaue him, & in the meane season, thou dost trim the paintings of churches. Thou makest up costly walls; thou settest up gorgeous heads of pillars; thou causest Lamps to hang before from golden seelings, and in the meane season, thou dost not visite him being in prison. No man was ever blamed or accused, because he had not builded up costly Temples, or Churches, and Images. But everlasting fire of hell (the punishment of the devils) doe hang ouer vs, except we doe the other things diligently.

Out of all doubt, there is no Religion, wherefoever there is an Image. They are afraid, least their Religion be voyde, and to no purpose, if they see no thing presently, that they may worshippe. And therefore they make counterfeits, whiche because they are Images of the dead,

Christ. in
his 1 Tome,
§ 1 Homily.

Laſtantiſ
in his 2 booke
of 12 Chap.
in the 2
Chap. of the
same booke.
De omni
amoris.

ad. 110. 111.
anno 111. ad
111. 112.

dead, are like to the dead, for they be with-
out sense: but the Image of God, who li-
ueth for ever, must be lively and sensible.
110 To contemne and despise the earth, is
nothing else, but not to worship Images,
which are made of earth.

111 What madness is this, either to frame
those things which they may after feare, or
feare those things, which they have fra-
med: And forsooth (say they) we feare not
that: but after whose Image they
be made, & to whose names they be conse-
crated: for then we feare them, because we
suppose them to be in heauen, for if they be
Gods, it cannot otherwise be chosen. But
why do you not lift up your eyes to heauen
& calling upon the Gods by name, do your
sacrifices openly? Why do you rather looke
to the walls, to the stones & stones, then to
that place where you beleue they are?

Athanasius
against the
Gentiles.

Epiphanius
to Ioh. Pa-
triarke of Je-
rusalem, in
his second
Tome of
Hierome.

112 If a living man can not teach thee to
know God, howe shall a carved stocke and
stone do it, that is dead?

In that, I heard certaine did grudge
against me, for that when wee went toge-
ther to the holie place, which is called Be-
thel, to make a gathering there with me,
according to the manner of the church: and
came to a village called Anablatha, and as

I passed, saw a candle burning, and asked
 what place it was, and whē I had learned
 that it was a Church, & had entred in to
 make my prayers, I found there a vaile
 hanging at p entry of the church, stained, &
 painted, & hauing the Image as it were
 of Christ, or of some Saint: for whose pic-
 ture it was indeede, I doe not remember.
 Therfore, whē I saw the Image of a man
 to hang in the Church of Christ, contrary
 to the comādemment of the Scriptures, I
 tare and rent it in sunder: and gaue coun-
 sell to the Wardens of that Church, that
 they wrap and burie some poore body in it.
 I beseech you, charge the priestes of that
 place, that they comaund that such vailes,
 or cloathes hanged, as be contrarie to our
 Religion, be no more hanged up in the
 Church of Christ. It behoueth your reue-
 rence to haue care hereof, this is supersti-
 tion, vnnete for the Church of Christ,
 and vnnete for the people (to the comit-
 ted) and therefore to be remoued.

The deuill entring to the mind of men,
 alwaies vnder pretence of iustice, aduanci-
 ing in the eyes of men, the mortall nature
 to the decreē of god, hath expressed the o-
 banitie of cunning, images p̄sented the
 counterfeites of men. And they that are

*In his third
 booke, second
 Tome a-
 gainst here-
 sies, the 79
 heresie a-
 gainst the
 Colliardians.*

Against Images.

worshipped in deede, be dead. And the Images which neuer liued, they bring to be worshipped: the minde thereby committing fornication, & estranging it selfe from the one & onely God, as it were an harlot, departing filchilie her body vnto many, and as one that had worne away that sober use of lawfull company with one husbando.

The olde errour shall not preuaile ouer vs, to leaue the liuing, and worship those thinges which are made of him. For they haue worshipped and adored the creature, more then the Creator, and becam fooles.

O ye deere children, be ye mindfull that ye bring no Images into the Churches, and that yee erect by none at the burials of the Saints: but euermore carie God in your hearts. Nay, suffer not Images to be, no, not in your houses: for it is not lawfull, to leade a Christian man by his eyes, but rather by the study, or exercise of his mind.

*Cyrill in his
9 booke a-
gainst Iuli-
anus,*

Numa, his aunswere to Iulian (as the enemy himselfe affirmeth) was honest and good, and endued with notable vnderstanding, made many lawes for Priestes, let vs enquire therefore diligently, what manner of seruice he had: Dionise of Halicarnassus, which wrote well the history of the Romanes, reporteth that hee made Tem-
ples

ples & Oratories, but there was no image in the world in them, for because hee commended the wisdom of Pythagoras, whose doctrine also he followed, he knewe that God was destitute of such forme and shape: and affirmed that he tooke pleasure in the sacrifices of the mind, & not of flesh. Therefore the Temples he builded, hee called the temples of faith: by which, only god is knowne of men, so far as they are able to reach vnto his light: and he commaunded his subjects to make theyr othe by faith.

It is no meruaile that the Heathens, receiving such benefites of our Saviour, did these things: For, wee haue seen the Image of Dauid, of Peter, of Christ, diuine in countenances and preserved. And it may well bee thought, that men in olde times, being not yett remoued from the superstition of theyr Fathers, vied after this sort to worship them by an Heathenish custome, as their Saviours.

An unhappy memory is that, which to remember Christ, who neuer ought to depart out of the heart of the iust man, setteth in need of a sightfull conceite, nor otherwise can haue the presence of Christ within him, vntill hee haue his Image painted on the wall, or expressed in some

Euseb. in his
7 booke and
18 Chap.

Charles the
great, in his
4 booke and
2 Chap of
Images.

Against Images.

other matter, for such a memory as is nourished & kept by Images, proceedeth not of hartie loue: but necessitie of eye sight.

Most madnesse it is, that our mindes by the meane of the materiall Images, must be put in remembraunce, least wee shall forget him, whereas this is the fault of infirmitie, no signe of libertie.

Greg. Pope
1, in his 7
Booke of his
Epist. the
109. chap.
unto Serenus
Bishop of
Mefilia.

We praise it well that you had a zeale, that nothing made with hande, should bee worshipped: and again, you ought to haue forbidden the people fro the worshipping of the: and thirdly, that the people should not offend in adoration or worshipping of a picture, or Image.

In the second
Counsell of
Nica. Act. 6

Theodorus Bishop of Aleria saith, we thinke it not conuenient, to paint the Images of Saint's, with material or earthly colours, for it is euident, that it is a vaine imagination, and the procurement of the deceitfulness of the deuill.

In the counsell at Elibe-
vis Can. 36.

In the Counsell at Con-
stantinople.

Peter Cri-
mita the 9
Booke and 9.
Chap.

We thinke it good, there be no picture in the Churches, least the thing that is honoured, or adored, be painted on the walls.

Forasmuch as wee haue a diligent care in all thinges, to maintaine the Religion of the most high God, therefore we suffer no man to fashion, to graue, or to paint the Image of our saviour Christ, either in colours

lours, or in stone, or in any other kinde of mettall, or matter: But where soeuer any such Image shal be found, we commaund it to be taken down, assuring our subiects, that wee will most straitly punish all such as shall presume to attempt any thing, contrary to our decree and commaundement.

Clem. Alexandrinus.

Be they not monstrous, that worship Images?

Now let vs intreate of þe worshipping of Images, which not only the heathens that were voyd of our Religion: but also as S. Hierome saith: all the old holy Fathers condemned for feare of Idolatry.

Polidoro Virgil in his 6 Booke and 13 Chap. of the invention of things.

The world is come to such outrage and mere madnesse heerein, that this part of holinesse differeth nowe, verie little from open wickednesse.

Some do moue affects by Images, or shewing of Saints reliques, wherof neither agreeth to the grauntie of the place, that a Preacher standeth in: for wee reade not, that euer any such thing was doone of Christ, or his Apostles.

Erasmus in his 3 booke of the Church.

I was sometime a Figge-tree log,
a block that serued for naught

Horat. Ser. 3 folio. 8.

The worke man doubted what of mee,
were fittest to be wrought.

A forme to sit vpon,

*A Prayer of
an old Pa-
pist made to
the Rood.*

Against Transubstantiation.

or else a Priap God to be.
At length he thought it better was
a God to make of me.
O sweet Iesus, as I made thee of my
Peare tree, saue thou mee.

Chap. 31.

Against Transubstantiation.

Matth, 26, 26

AND as they did eate, Iesus tooke
Bread, and when hee had giuen
thanks, hee brake it, and gaue it to
the Disciples, and saide: Take
eate, this is my body.

verse, 27.

Also hee tooke the Cuppe, and when he
had giuen thanks, he gaue it to them, say-
ing: Drinke ye all of it.

verse, 28.

For this is the blood of the newe Te-
stament, that is shed for many, for the re-
mission of sinnes.

verse, 29.

I say vnto you, that I will not drinke
henceforth of this fruite of the Vine, vntill
that day, when I shall drinke it new with
you in my Fathers kingdome.

Luk, 22, 10,

He tooke bread, and when he had giuen
thanks, hee brake it, and gaue it to them,
saying: This is my body, which is giuen
for you, do this in remembrance of mee.

verse, 20.

Likewise after supper he tooke the Cup,
saying: This Cup is the new Testament
in

Against Transubstantiation: fol. 164.

in my blood, which is shed for you.

It is the spirit that quickeneth, the flesh John, 6, 63.
profiteth nothing: the words that I spake
unto you, are spirit and life.

The Cup of thanksgiving, which wee 1 Co, 10, 16
blesse (or prepare) is it not the Commu-
nion of the blood of Christ?

The bread which wee breake: is it not
the Communion of the body of Christ?

For wee that are many, are one breade, verse, 17.
and one body, because we are all partakers
of one bread.

As often as ye shall eate of this Bread, Cha. 11, 26,
and drinke of this Cuppe, ye shall shew the
Lords death till he come.

Wherefore, whosoener shall eate of this verse, 27.
bread, and drinke this Cuppe of the Lord
unworthily, shall be guiltie of the bodie
and blood of the Lord.

The Doctors.

The bread & wine, in this Sacrament,
are not to be taken, as other common
meates, and drinks be, but they be meates *Iustinus in*
ordained, purposed to giue thanks to *his 2 Apo-*
God, and therefore be called, Eucharistia, *logis.*
and bee called also the body and blood of
Christ. And yet the same meat & drinke is
changed into our fleshe and blood, and nour-
isheth our bodies.

The

Against Transubstantiation.

Irenaeus in
his 4 booke
c. 34 chap.
against P^ra-
lentinus.

In the 33,
chap. of the
same booke.

The bread wherein wee giue thanks vnto
God, although it be of the earth, yet when
the name of God is called vpon it, it is not
then common bread, but the bread of thanks
giuing: hauing two thinges in it, one
earthly, and the other heavenly.

Christ confessed, Bread, which is the
creature, to bee his body: and the Cup to
be his blood.

The bread wherein the thanks be giuen
is the body of the Lord.

Christ taking bread of the same sort that
our bread is of, confessed that it was his
body. And that the thing, which was tem-
pered in the Chalice, was his blood.

Origen upon
the 15. of
Matthew.

The matter of the bread, auayleth no-
thing but goeth downe into the belly, and
is auoided into the place of easement: but
the word of God spoken vpon the bread, is
it that auayleth.

Cyprian in
his 2 booke
and 3 Epi.
to Cecilius.

Forasmuch as Christ said, I am a true
Vine, therefore the blood of Christ is not
water, but wine, nor in it can be thought,
that is blood (whereby we be redeemed, and
haue life) is in the Cup, when wine is not
in the Cup, whereby the blood of Christ is
threwed.

Christ taking the Cup, blessed it, & gaue
it to his Disciples, saying: Drinke ye all
of

Against Transubstantiation. fol. 165

of this, &c. By these words of Christ, we perceive, that the Cup which the Lord offered, was not onely water, but also wine: and that it was wine that Christ called his blood, whereby it is cleere, that Christ his blood is not offered, if there be no wine in the Chalice. How shall we drinke with Christ new wine, of the creature of the wine, if in the sacrifice of God the Father, and of Christ, we doe not offer wine?

The Lord called bread made of manie grains kned together, his body: and called wine made of many grapes, his blood.

In the first
Booke of his
Epistles.

Because bread confirmeth the hart of the body, therefore it is conveniently called the body of Christ. And because wine worketh blood in the flesh, therefore it hath relation to the blood of Christ.

In his Sermon
of the Lordes
Supper.

Christ having taken the bread, and having delivered the same to his Disciples, made it his body, saying: this is my body, that is to say, this is a figure of my body.

Tertul. in
his 4 booke
against
Marcian.

a Christ called bread, his body.

a Against
the Iewes.

b It is not to be beleued, because God can doe all thinges, that therefore he hath done all thinges: But wee must search and see, where he hath done them.

b Against
Praxeas.

Christ speaking of a Loafe, which is round in fashion, and can not see nor feele,

Epiphanius
to Anacratu
sayd

Against Transubstantiation.

said of it : This is my body.

*Athanasius
in that Gos-
pell, who so
ouer speaketh
a worde a-
gainst, &c.*

Unto how many men could Christ his body haue sufficed for meat, that he should be the foode of all the world? Therefore he made mention of his ascencion into Hea-
uen, that hee might withdrawe them from corporall and fleshly understanding.

*Hierome to
Hedebia.*

Let vs marke that the bread which the Lord brake, & gaue to his Disciples, was the body of our sauour Christ, as he saide vnto them : Take and eate, this is my bo-
die.

*Amb. in his
a booke and
a chapter of
Sacraments.
a Aug. vpon
the 98 Psal.*

They remaine the same that they were and are changed into another thing.

Christes wordes were not heard, Christ instructed them that remained, & said vnto them : It is the spirit that giueth life, the flesh profiteth nothing : The wordes that I haue spoken, are spirit and life. Understand ye spiritually that I haue spoken, We shall not eate this body that ye see, nei-
ther shall ye drinke that blood ; that they shall shed that crucifie mee : I haue com-
mended vnto you a certaine Sacrament, being spiritually vnderstanded, it will giue you life.

*In his Serm.
made to the
Infants and
children.*

That which you see vpon the Table, is bread : and that which is sette before your eyes, is the cup : but touching that where-

in

Against Transubstantiation. fol. 116.

in your faith desireth to be instructed, the bread is the body of Christ, and the cup his blood.

Jesus called meate his body, and drinke his blood.

In his second
Serm. of the
words of the
Apostle.

Although wee may set forth Christ by mouth, by writing, and by the Sacrament of his body & blood, yet we cal, neither our tongue, nor words, norinke, letters, nor paper, the body & blood of Christ: but that wee call the body & blood of Christ, which is taken of the fruite of the earth, and consecrated by mysticall prayer.

In his third
book and 4.
chap. of the
Trinitie.

If we were bodiless, God would giue vs these things bare and bodiless: but for as much as we haue soules, fastened vnto our bodies, therefore God giueth vs things spirituall, vnder things visible and naturall.

Chris. in his
60 Hom. to
the people of
Antioch.

Christ minding to pluck by that here lie by the cotes, vnder wine as well before his resurrection, when he gaue the sacrament, as after at his Table without mysteries: for he sayth, of the fruit of the Vine, which surely bringeth no water, but wine.

In his 38
Hom. vpon
the 26 of
Matthew.

The bread, before it be sanctified, is called bread, but when it is sanctified, by the meanes of the Priest, it is deliuered from the name of bread, and is exalted to the name

Ad Cesar-
um Mona-
chum.

Against Transubstantiation.

name of the Lords body: although the nature of the bread still remaine.

a In his 12

Hem. upon

Mathew.

b Cyrill in

his 4 Booke

c 14 Chap.

upon Iohn.

c Emission of

consecration

the 2 Di-

stinction.

a The very body of Christ it selfe, is not in the holy vessels: but the mystery, or Sacrament thereof, is there contained.

b Christ gaue unto his Disciples, peces of bread, saying: Take, eat, this is my body.

c If thou wilt know, how it ought not to seeme to thee a new thing, & impossible, that earthly and corruptible things be turned into the substance of Christ, looke upon thy self, which art made new in Baptisme, when thou wast farre from life, and banished from mercie as a stranger, and from the way of saluation, and inwardly was dead, yet suddenly thou beganst an other life in Christ, & wast made new be whole. Some misteries: thou visibly diddest remaine in the same measure that thou haddest before: but invisibly thou wast made greater, without any increase of the body: thou wast the selfe same person, and yet by the increase of sapch, thou wast made another man: Outwardly nothing was added, but all the change was inwardly. So likewise when thou doost goe vnto the reuerent Table, to feede vpon spiritual meate, in thy faith, looke vpon the body and blood

of

Against Transubstantiation. fol. 167.

of him that is the God: honour him, touch him with thy minde: take him in the hand of thy hart, and cheefely drinke him, with the draught of thy inward man.

We would that they which be partakers of the godly Sacraments: should not set their mindes vpon the nature of thinges which they see: but by the changing of the names, should beleue the thinges which be wrought in them by grace: for he that called that, which is his carnal body, corn and bread, & also called himselfe a vine: hee did honoꝝ the visible tokens & signes, with the names of his body and blood, not changing the nature, but adding grace to nature.

The sacramentall signes goe not from their owne nature, after the sanctification: but continue in their former substance, forme, and figure, and may be seene & touched, as well as befoze: yet in our mindes wee do consider, that they be made, and doe repute and esteeme them, and haue them in reuerence, according to the same thinges that they be taken for.

These wordes of Christ, in the first of John, directly pertaineth nothing to the Sacramentall, or corporall eating: for these wordes were spoken long befoze the Sacrament was ordained. Therefore, of this

Theodore in
his 1 Dia-
logue.

In his 2 Di-
ologue.

Nicholas Le-
ra vpon the
110 Psalme.

101.107

Against Transubstantiation.

At this place, there can be made no good sufficient argument, touching the Sacramental Communion.

Beda in Osta-
us Epipha-
nia.

The creature of bread and wine, by the unspeakable Sanctification of the holie Ghost, is changed into the Sacrament of the body and blood of Christ.

Gelasius pope
against the
heretique
Eutiches.

There leaueth not to bee the substance of bread and wine, or the nature of wine. And in deed the Image, or representation and likeness of the body & blood of Christ, is published in the ministration of the mysteries.

Aug. 2. in 1. 1.

The Sacrament, by the working of the holy Ghost, passe into a diuine substance: yet notwithstanding, they remaine still in the property of theyr owne nature.

Bertram 77-
on the Eu-
charist.

Christ, as hee haue turneth the bread into his body, euen so then in like sort, the Manna that fell from Heauen, inuulibly made his body.

Peter Long-
hard Sem. 4.
D. sin. 11
D. autem.

Some men iudge thus, some say thus, some haue written thus, some graunt thus: some others haue thought thus, that the very substance of the bread and wine remaine still.

If a question were moued, what manner of conuersion, or change this is: whether it be in forme, or in substance, or of some other

Against Transubstantiation. fol. 158.

other sort, I am not able to discusse it.

Now the body of Christ is there, whether it be by changing of something into it, or Christs body begin to be there, together with the bread, both the substance, and the accidents of the bread, remaining still without changing, it is not found exprest in the Canon of the Bible.

Gabriel Biell
upon the
Canon,
Lect. 40.

Of the manner & meane, how this might be (whether by Transubstantiation) perhaps it had been better to leave every man that would be curious, to his owne conjecture: as before the Counsell of Lateran, it was left at liberty.

Tonstall in
his 1 booke
of the Sacrament.
Page, 46.

No man shall prooue by the very bare wordes of the Gospell, that any Priest in these our dayes dooth consecrate, the verie body and blood of Christ.

John Fisher
B. of Roches-
ter, against
the Captiui-
tie of Babi-
lon, made by
Martin Lu-
ther.

Thus much of Matthew, who doth also onely speake of the new Testament. For there is no word found heere, to proue that there is the true presence of Christs flesh & blood in our Masse: for albeit that Christ made his flesh of bread, and blood of wine: it followeth not therefore, that we shall also doe the same, as often as we will attempt it, by the vertue of any word that is there. It can not therefore be proued by any Scripture, by either a lay man, or a Priest,

as

221.107
Against Transubstantiation.

as often as ye shall goe about that matter, to make likewise bread and wine the body and blood of Christ, as Christ himselfe did, seeing that this is not comprized nor contained in the Scriptures.

By this I think euery man understandeth, that the certaintie of this matter dependeth not so much vpon the Gospell, as it dooth vpon the vse and custome which is recommended vnto vs so many hundred yeeres, from the very first Fathers. Thus farre of Fishers, fishing for Crabs.

Bernard in
his 33 Sermon.
vpon the
Canticall.

The vtter Barke of the Sacrament is not receiued with like pleasure, as the fatnes of the conne, faith and shape, memory and presence, eternity and time, the countenance & the Glasse, the Image of God, and the fashion of a seruant, &c. (By which wordes hee dooth so deuide remembrance from presence, that hee dooth attribute the one to the life wherein we be, and the other to the life to come.)

D. Harding,
the 12 Article,
and 7
Denyson.

Whereas S. Augustine saith here, the body and blood of Christ to be made of the substance of the bread and wine, beware thou vnlerned man, thou think them not thereof to be made, as though they were newly created of the matter of Bread and Wine, neither that they be made of bread

This is my body. &c.

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Bread and Wine, as of a matter.

Chap. 32.

This is my body, is a figurative speech, and signes and figures have their names of the things which they signifie.

This is my covenant which ye shall keepe betweene me and you, & thy seede after thee, let every man child among you be Circumcized. Gen. 17, 10.

That is, ye shall Circumcize the fore skin of your flesh, and it shall be a signe of the coneuant betweene me and you. verse, 17.

And be set vp there an Altar, and called it the mighty God of Israell. Cha. 33. 20.

Thus ye shall eat it, your loines girded, your shooes on your feete, and your stauers in your hands: and ye shal eat it in haste: for it is the Lords Pascheouer. Exod. 12, 11.

When all Israell shall come to appeare before the Lord, in the place which he shall choose, thou shalt reade this Lawe before all Israell, that they may heare it. Deut. 36, 11.

Iesus tooke the bread, and when he had giuen thanks, he brake it, and gaue it to the Disciples, and said: Take, eat, this is my body. Mat. 26, 26.

P.

Like

This is my body,

Luk, 22, 20. Likewise, also after Supper, hee tooke the Cup, saying: This cuppe is the newe Testament in my blood, which is shed for you.

Ioh, 14, 6, I am the way, and the truth, & the life.
Iohn, 15, 1, I am the true Vine, and my Father is an husbandman.

Rom, 4, 11, After hee receiued the signe of circumcision, as the zeale of the righteousnesse of faith, which hee had when he was uncircumcized. &c.

verse, 17. God calleth those things which be not, as though they were.

1, Cor, 10, 4, And did all drinke the same Spirituall drinke: (for they dranke of the same Spirituall Rock that followed them, and that Rock was Christ.)

verse, 16. The cup of blessing which wee blesse: Is it not the communion of the bloode of Christ? The Breade which wee breake, Is it not the communion of the bodie of Christ?

Tims. 3, 5, According to his mercie he saued vs, by the washing of the new birth.

The

is a figuratiue speech.

fol. 170.

The Doctours. *Tertul. in*
Except ye eate my flesh, and drinke my *in 7 Hom.*
blood, this letter killeth. While thou *upon Leuit.*
that I dying another Letter that killeth,
out of the new Testament: He that hath
no knife (saith he) let him sell his coate and
buy one. For this letter is the Gospell,
and yet it killeth: but if thou take it spiri-
tually, it killeth not: but in it is a quick-
ning spirit. Therefore vnderstand spiritu-
ally those things which are spoken, whe-
ther it be in the law or in the Gospell. For
a spirituall man discusseth all thinges, and
is a Judge of no man.

Christ did not reprove bread, whereby *In his fourth*
he did represent his very body. *booke against*

Jesus tooke bread, & giuing it amongst *Martin the*
his Disciples, made it his bodie, saying: *Heretique.*
This is my body: that is to say, a figure
of my body: but a figure it could not bee,
unlesse there were a body of a truth, and in
deede.

Christ called bread his body, and wine
his blood, because that in the olde Testa-
ment, bread and wine were figures of his
body and blood.

Except ye eate my flesh, and drinke my *Origen in his*
blood, you shall not haue life in you. Con- *7. Hom.*
sider that these thinges written in Gods
bookes,

This is my body,

bookes are figures, and therefore examine
and vnderstand them as spirituall, and not
as carnall men: for if you vnderstand the
as carnall men, they hurt you, & feede you
not: for euén in the Gospel there is found
a letter that killeth. And not onely in the
old Testament, but also in the newe Te-
stament, there is found letters that slaieth
him, that spirituallly doeth not vnderstand
which is spoken. For if you follow the let-
ter, or wordes of this that Christ sayde:
Except you eate my flesh, and drinke my
blood, this Letter killeth.

In his fourth
booke and 4
chap. to the
Romans.
Cipri. in his
2 booke and 1
3 Epistle.

He calleth Circumcision rightly a signe,
for that in it one thing was seene, and ano-
ther was vnderstood.

Christes blood is shewed in the Wine,
and the people in the Water that is mixt
with the Wine: so that the mixture of the
water to the Wine, signifieth the Spiri-
tuall commixtion and ioyning of vs vnto
Christ.

In his Sermon.
of the Lodes
Supper.
Basil of Bap-
tisme.

The weaknesse of our faith, is taught by
the vnderstanding of the Sacraments.

What profite haue these wordes? Ce-
rily, that we eating and drinking, maye
vermore be myndfull of him that dyed for
vs, and rose againe.

Christ tooke bread, which comforted
mans

is a figuratiue speech.

fol. 171

mans hart, that hee might represent ther
by, his very body and blood.

Hierom upon
the 26 of

Matbew.

Before consecration, an other kind is na-
med: But after the consecration, the body
of christ is signified. Christ said his blood:
before the consecration, it is called another
thing, but after the consecration, is signi-
fied the blood of Christ.

Amb. in his
booke of those
things that
are declared
by the misse-
ries, the last
Chap.

In his fourth
booke and 4.
Chap.

As thou hast in Baptisme, receiued the
similitude of death, so likewise dost thou
in this Sacrament, drinke the similitude
of Christes blood.

The Priest sayeth, make vnto vs this
oblation to be acceptable, which is the fi-
gure of the body and blood of our Lorde
Jesus Christ.

In his 5 chap
of the same
Booke of Sa-
craments.

In his sixe
Booke and 1,
Chap. of the
same booke.

Thou dost receiue the Sacrament for a
similitude of the flesh and blood of Christ,
but thou dost obtaine the grace and vertue
of his true nature: & receiuing the bread,
in that soode thou art made partaker of the
gerly substance.

In eating and drinking, the bread, and
wine, we do signifie þ flesh & blood, which
were offered for vs. And the olde Testa-
ment was instituted in blood, because that
blood was a witness of Gods benefits in
signification and figure, whereof wee take
the mysticall cup of his blood, to the tuition

In his booke
upon the first
Cor. chap. 11

167
*August. of
teaching the
ignorant peo-
ple, the 26
chapter.*

*In his booke
of profit of
repentance.*

*In his third
booke of
Christian
doctrine.*

This is my body,

of our body and soule.

Let the newe christened man be taught, that Sacraments be visible signes of heavenly thinges, and that the thinges themselves, that he seeth not, must be honoured in them. And that y^e same kind & element, is not so to be taken, as it is in daily use. Let him also be taught, what the wordes mean that he hath heard. Moreover, upon occasion hereof, he must be taught, that if he heare any thing, even in the scriptures, that sounde carnally, let him thinke that there is some spirituall thing meant by it. As many as in Hanna understood Christ, they did eate the same Spirituall meate, that we doe eate.

It is a dangerous matter, and a servitude of the soule, to take the signe in steede of the thing that is signified.

Seldome is any difficultie in proper wordes. But either the circumstance of the place, or the conferring of diuers translations, or els the originall tongue, where in it was written, will make the sense plaine: but in wordes that be altered from their proper signification, there is great diligence, and heed to be taken. And especially we must beware, that wee take not literally one thing, that is spoken figuratively:

tiuely: nor contrariwise we must not take for a figure any thing that is spoken properly. Therefore must bee declared the manner, howe to discern a proper speech from a figuratiue, wherein must be obserued this rule.

If the thing which is spoken, be to the furtheraunce of charitie, then it is a proper speech, and no figure: So that if it be a commaundement, that forbiddeth any euill or wicked thing, or commaundeth any thing that is good, or beneficiall, then it is no figure: But if it commaund any euill, or wicked thing, or forbiddeth any thing that is good, or beneficiall, then it is a figuratiue speech. Howe this saying of Christ (except ye eate the flesh of the Sonne of man, & drinke his blood, you shall haue no life in you) seemeth to commaund a hainous and a wicked thing, therefore it is a figure, commanding vs to be partakers of Christs passion, keeping in our mindes to our great comfort and profite, that his fleshe was crucified and wounded for us.

Our Lord doubted not to say: This is my body, whē he gaue a signe of his body. Signes, when they be applied vnto godlie things, are called Sacraments.

Reasoning of signes, I say thus: Let no man

In his Booke
against Adi-
mantus, the
12 Chap.

In his tenth
Booke, and 5
chapter of the
city of God.

This is my body,

man consider in them, what they be: but rather that they bee signes, that is to say, what they doe signifie.

*a In his 2
booke of chris-
tian doctrine.*

*b In his 46
Treatise 9p-
pon Iohn.*

*c In his third
booke and 22
chap. against
Maximus.*

*d In his Ser-
mon to the
Infants.*

a In Sacraments we see one thing, and we understand another.

b The Sacraments are one thing, the thing of the Sacrament is another thing.

c In Sacraments is to be seene, not what they be, but what they signifie.

d Christ did tary vpon his body, fro whence hee shall come to iudge the quicke and the dead. There he is now sitting on the right hand of the Father. How can therefore the bread be his body, and the cuppe, or that which is in the cuppe be his blood? These things, brethren, are therefore called Sacraments, because that in the one thing is seene, & the other thing understood. That which is seene hath a visible appearance or forme: but that which is understood, hath a spirituall vertue and profite.

*In his 13
Epistle to
Bonifacius.*

A day or two before good Friday, we use in common speech to say thus: To morrowe, or this day two dayes, Christ suffered his passion, where in very deed he neuer suffered his passion but once, and that was many years passed.

Like wise, vpon Easter day wee say, this day Christ rose from death: where in very deed

is a figurative speech.

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dēde, it is many hundred yēeres since hee
rose from death. Why then doe not men
reproue vs as lyars, when wee speake in
this sort? But because we call those dayes
so, by a similitude of those dayes, wherein
those things were done in deed. And so it
is called that day, which is not that day in
deede: but by the course of the yēere, it is
a like day. And such things be saide to be
done that day, for the solemne celebrati-
on of the Sacraments, which thinges in
deede were not done that day, but long be-
fore. Was Christ offered any more but
once: And hee offered himselfe: And yet
in a Sacrament of representation, not on-
lie every solemne feast of Easter, but eve-
rie day hee is offered to the people, so that
he doth not lye, that sayth, hee is every day
offered.

For if Sacraments had not some simi-
litude or likenesse of those things, whereof ^{Nota}
they be Sacraments: then they should be
no Sacraments at all: and for their simi-
litude and likenesse, commonly they haue
the names of the thinges, wherof they be
Sacraments. Therefore, as after a cer-
taine manner of speech, the Sacrament of
Christes body, is Christes body: The
Sacrament of Christes blood, is Christes
blood:

This is my body,

blood: So likewise the sacrament of faith, is faith: And therefore, when wee answer for young Children in theyr Baptisme, that they beleue, which haue not yet the mind to beleue, we answer, that they haue faith, because they haue the Sacrament of faith. And wee say also, that they turne vnto God, because of the Sacrament of conversion vnto God: for the answer pertaineth to the celebration of the Sacrament.

And likewise speaketh the Apostle of Baptisme, saying: That by Baptisme we be buried with him into death, hee saith not, that we signifie buriall: But he saith plainly, that we be buried. So that the Sacrament of so great a thing, is not called but by the name of the thing it telleth.

A thing which signifieth, is wont to be called by the name of the thing which it signifieth, as it is written in the scripture: the leauen eates, he leauen yeeres, the leauen King, he leauen yeeres, & many other like. And so said Saint Paule: That the Rock was Christ, and not that it signified Christ: but even as it had bene in deede, which neuerthelesse, was not Christ by substance: but by signification. Even so, because the blood signifieth & representeth the

In his 57
question 77
on Leuiticus.

the soule, therefore, in a Sacrament, or signification, it is called the Soule.

For truly, so the blood is the Soule, as Christ was the Stone, and yet the Apostle sayth not, that the Stone signified Christ, but saith, it was Christ. And this sentence, Blood is the soule, may be understoode to be spoken in a figure, or figure, for Christ did not sticke to say: This is my bodie, when he gaue the signe of his booy.

In his booke
against A-
d. marcus,
the 12 Chap.
p. 111
112

Christ admitted (Judas) unto the banquet, when hee did betake and deliuer vnto his Disciples, the figure of his booy.

In his Pre-
face vpon the
3 Psalm.

Visible Sacraments are ordained for carnall men, that by the stepps of Sacraments, wee may be led from the thinges that we see with the eye, vnto the thinges that we understand.

In his questi-
ons vpon the
olde Testa-
ment.

The Sacraments of the old Law, were promises of thinges to be performed: Our Sacraments are tokens of thinges that al- ready be performed.

In his 9 booke
& 14 Chap.
against Fau-
stus.

The Sacraments of the Iewes in outward tokens, were diuers from ours: But in the thinges signified, they were equal, and one with ours.

In his 26,
Treatise vpon
Iohn.

If wee behold the visible Creatures, wherein the Sacraments are ministred, who seeth not, that they be corrupt? But

In his 3 booke
& 10 Chap.
against the
Donatists.

if

This is my body,

if we consider the things that are wrought thereby, who seeth not, that they cannot be corrupted?

In his 18
Booke, or 48
Chapier of
the City of
God.

All signes and tokens, seme in a manner to beare the persons of the thinges themselves, that they signifie. So the Apostle saith: The Roche was Christ, for that the Roch, wherof it was spoken, signified Christ.

Hierom upon
the first to
the Gala.

Let vs not think, that the Gospell standeth in the wordes of the Scripture, but in the meaning.

Cyprian de
vultione,
Chriftianis.

Christ in his last Supper, gaue to his Apostles, with his owne hands, bread and wine, which hee called his flesh and blood: But on the Crosse he gaue his very bodie to be wounded with the hands of the foul-douers, that the Apostles might declare to the world, how & in what manner bread and wine may be the flesh and blood of Christ. And the manner hee straight waies declareth thus: that those things which doe signifie, & those things which be signified by them, may be both called by one name.

If any man vnderstand the wordes of Christ carnally, hee shall surely profite nothing thereby: For what meane these wordes: The flesh availeth nothing? Hee meant not of his flesh (God forbid) but he meant

is a figurative speech.

fol. 175.

meant of them that fleshly & carnally vnderstood those things that Christ spake: But what is carnall understanding? To vnderstand the wordes simply as they be spoken, and nothing else: for we ought not so to vnderstand the things which we see: but all misteries must be considered with inward eyes, that is, spiritually to vnderstand them.

We offer indeed, but in remembrance of his death, this Sacrifice is a token or figure of that Sacrifice. The thing that we doe, is doone in remembrance of that thing that was done before: we offer alway the same thing, nay rather we work the remembrance of that Sacrifice.

Christ ordained the Table of his holie Supper, for this purpose, that in the Sacrament wee should daily shewe vnto vs, bread & wine, for a similitude of his body.

God will not that wee vnderstand the words of the holy Scriptures simply and plainly as they lie: but with great wisdom and discretion.

In the sanctified vessels, there is not the very body of Christ in verbe: but a mixture of that body is contained.

If Christ dyed not, whose signe, and whose token is this Sacrament.

Christ

in his 17.

Hom. vpon

the Hebr.

in his 14

Hom. vpon

John.

in his 11

Hom. vpon

Math.

in his 83

Hom vpon

Math.

In his 61
Hom. to the
people of
Antioch.

Fulgentius
in his booke of
King Tress-
passant.
Theodoreta
in his first
Dialogue.

This is my body,

Christ left vnto vs his last remem-
brance, as if a man going a farre iourney,
leauē a token with his friend, to the ende,
that hee seeing the same, may remember
his benefites and friendship: which token,
that friend, if he loue vnfauldy, cannot see
without great motion of his mind, & with-
out teares.

This Cup or Chalice is the new Testa-
ment, that is to say: This Cup or Chalice
which I deliuered vnto you, doth signifie
the new Testament.

Our Saviour without doubt, changed
the names, and gaue to the body, the name
of the signe or token: and to the token hee
gaue the name of the body. And so when
he called himselfe a Wine, hee called blood
that, which was a token of blood.

The cause is manifest, why the names
were changed, for hee woulde that they
which be partakers of the godly Sacra-
mentes, shoulde not sette their mindes by-
pon the nature of the thinges which they
see, but by the changing of the names,
shoulde beleue the thinges which hee
wrought in them by grace: for he that cal-
led that, which is his naturall body, wine,
and bread, and also called himselfe a Wine,
he did honour the visible tokens & signes,
with

is a figuratiue speech.

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with the names of his body and blood, not changing the nature: but adding grace to nature.

It is cleere, that it is the figure of those things, whereof it beareth the name.

a A sacrament is a signe of a holy thing.

a Peter L-

b Therefore it is called a sacrament, for because one thing shall appeare, & another thing is vnderstoode and eaten.

bard & Di-
stinction.

c It is called the body of Christ: But improperly, & meaning of it may be thus.

b In the 2

It is called the body of Christ, that is to say, it signifieth the body of Christ.

Distin. quam
manducat.

d Eat my flesh, & drink my blood, meaning hereby vnder an Allegory, or by way of a figure, the meate and drinke, that is of faith and promise.

c In the 2

Distinct. of
consecration,

hoc est quod.

e It is to be noted, that the sacrament is called a figuratiue body: because it is made present for a figuratiue purpose, that is to say, to the ende the death of the same body (which death is now past and absent) may be remembred most effectually.

d Clements
Alexander,

in Pedagogia
1 Booke, &
6 Chap.

e D. Harding
in his Booke

a detection.

&c. Fol. 333

Sometime the sacrament is taken for the forme of bread and wine, and that in deede, is not our Lord.

Folio. 334.

I graunt the sacrament, to bee a misti-
call figure of Christs death, and of his vi-
sible body.

Folio. 339.

Chap.

Ve eate Christes body,

Chap. 33.

Ve eate the body and blood of Christ,
onely by sayth.

Ioh, 6. 47.

Verily, verily, I say vnto you, hee
that beleueth in mee hath euerla-
sting life.

verse, 48.

verse, 50.

I am the bread of life.

This is the bread, which cometh down
from Heauen: that hee which eateth of it,
shall not die.

verse, 51.

I am the liuing Breaue, which came
downe from Heauen: if any man eate of
this Bread, he shall liue for euer: And the
Bread that I shall giue, is my flesh, which
I will giue for the life of the world.

verse, 53.

Verily, verily, I say vnto you: Except
ye eate the flesh of the Sonne of man, and
drinke his blood, ye haue no life in you.

verse, 54.

Who soeuer eateth my flesh, & drinketh
my blood, hath eternal life, and I wil raise
him vp at the last day.

verse, 55.

For my flesh is meate in deede, and my
blood is drinke in deede.

verse, 56.

He that eateth my flesh, & drinketh my
blood, dwelleth in me, and I in him.

verse, 57.

As the liuing Father hath sent mee, so
liue I by the Father, & he that eateth me,
euen he shall liue by me.

This

and drink his blood by faith. fol. 177^r

This is the breade which came downe ^{verse, 38.}
from heauen: not as your Fathers haue
eaten Manna, and are dead: he that eateth
of this bread, shall liue for ever.

Whosoever liueth and beleueth in me, ^{Cha. 11, 26;}
shall neuer die.

I am the Vine, ye are the branches: he ^{Cha. 15, 5;}
that abideth in me, and I in him, the same
bringeth forth much fruite: for without
me, ye can doe nothing.

Brethren, I would not that pee should ^{1, Cor, 19:1}
be ignorant, that all our Fathers were
vnder the clowde, and all passed through
the Sea.

And oyd all ate the same Spirituall ^{verse, 3;}
meate,

And did all drinke the same spirituall ^{verse, 4;}
drinke, for they dranke of the spirituall
Rocke that followed them: and the Rock
was Christ.

That Christ may dwell in your hearts ^{Eph. 3, 17}
by Faith, that ye being rooted and ground
in loue. &c.

The Doctours.

The same Mowde, Christ called his ^{Testim. of the}
fleshe: For the Mowde that was ^{resurrection}
fleshy:
3.

We eate Christes body,

of our bo-
dies.

fleshe: Therefore, hee must be recreated
in cause of lyfe: Hee must bee deuoured
by hearing: hee must be chewed by vn-
derstanding: Hee must bee digested by
Faith.

Origen. in his
16 hom. vpo
Numbers.

He was wounded, whose blood we drinke
that is to say, the words of whose doctrine
we receiue.

Cypr. in his
Serm. of the
Lords supper.

Hee that drinketh of the holie Cuppe,
remembring the benefite of G D D, is
more thirstie then he was before, and lyf-
ting vp his heart vnto the liuing G D D,
is taken with such a singuler hunger and
appetite, that hee abhorreth all qualls
and bitter drinckes of sinne: And all sa-
uour of carnall pleasures is to him, as it
were sharpe and sower Vinegar. And
the sinner beeing conuerted, receauing
the holy misteries of the Lords Supper,
giueth thanks vnto G D D, and boweth
downe his head, knowing that his sinnes
be forgiven, and that hee is made cleane
and perfect, and his soule (which G D D
hath sanctified) hee rendereth to G D D
again, as a faithfull pledge, and then hee
glorieth with Paule, saying: Nowe is it
not I that liue: but it is Christ that liueth
in mee.

These thinges be practised and vied a-
mong

and drinke his blood by faith. fol. 178.

mong the faithfull people, & to pure minds the eating of his flesh, is no honour, but honour: And the spirit delighteth in the drinking of the holy & sanctified blood, and doing this, we whet not our teeth to bite; But with pure Faith, we breake the holy Bread.

The Author of this tradition said: that except wee eat his flesh, and drinke his blood, we shall haue no life in vs: instructing vs with a Spirituall lesson, and opening to vs away, to vnderstand so priuie a thing, that wee should knowe, that the eating is our dwelling in him, and our drinking is as it were an incorporation in him: being subiect vnto him, in obedience: ioyning vnto him in our willes: and vnited in our affections. The eating therfore of this flesh, is a certaine hunger, and desire to dwell in him.

As meate is to the flesh, so is saych vnto the Soule.

Wee eat Chrestes flesh, and drinke his blood, beeing made by his incarnation and sensible lyfe, partakers of his worde and wisdom. For his flesh and blood, he called all his mysticall conuersation; heere in his flesh, and in his doctrine, consisting of his whole life, pertaining both to his humani.

¶ Wee eat Christs body,

manitie and pluinicie, whereby the soule is nourished, and brought to the contemplation of things eternall.

a In our mindes Christ is daily offered, for the redemption of the body.

b Stephen being in earth, touched christ being in heauen, by faith.

c Wee touch not christ by bodily touching: but we touch him by faith.

By faith Christ is touched: By faith Christ is seene. Hee is not touched with our bodies: he is not holden with our eyes (but with faith.)

e That thing is better seene, that is not seene with our eyes.

f When wee forgette not the gifts of our Saviour, is not Christ offered vnto vs euerie day? Of the verie remembrance of our thoughts, that is to say, of our verie memorie, Christ is so daily offered vnto vs, as though he renued vs euerie day.

Of thinges that be absent, faith is present: of thinges without, faith is within: and of thinges that be not seene, faith is seene.

From whence hath the water this great power, that it toucheth the bodie, and quickeneth the heart, saying by the working of

a Am. in his
3 booke of
Virgins.

b In his 19
Sermon.

c In his tenth
booke and 24

Chap. of Luke

e In his

booke of those

things that

are declared

by the misse-

ries, the 4

Chap.

f Aug. vpon

the 75 Psal.

In his 13

Booke and 1

Chap. of the

Trinitie.

In his 80

Treatise vpon

Iohn.

and drinke his blood by faith. fol. 179.

the world: Not for that it is spoken: But
for that it is beleued.

Whosoever thou be, that with faith and
fear, hearest the worde of God, the brea-
king of bread dooth comfort thee, the ab-
sence of our lord is not absence: haue thou
faith, and he whom thou seest not, is with
thee. Therefore our Lord, as touching his
bodie, hath absented himselfe from all his
Church, and is ascended into heauen, that
our faith may be edified.

In his 141.
Ser. on the
2. holy day
after Easter.

Howe shall I holde Christ beeing ab-
sent: Howe shall I thrust my hande into
heauen, that I may holde him sitting
there: Sende vpp thy faith, and thou
holdest him. Thy fathers helde him in
flesh, holde him thou in thy hart, for Christ
beeing absent, is also present: vnlesse hee
were present, we coulde not holde him.
But forasmuch as it is true, that he saith:
Beholde, I am with you untill the ende
of the worlde.

In his 50.
Treatise vpon
Iohn.

Therefore, he is gone, and yet is here:
he cometh againe, and hath not forsaken
vs, for hee hath aduanced his bodie into
heauen: But he hath not withdrawne his
maiestie from the world.

Our Lord called himselfe the bread, that
came from heauen, exhorting vs to beleue
in

In his 26.
Treatise vpon
Iohn.

¶ We eate Christes body,

in him. For to beleene in him, that is, to eate the bread of life. We eateth, that beleueth in him. He is fed inuisibly, because he is new borne inuisibly. Inwardly he is an infant: inwardly he is new. Where hee is renewed, there is he filled.

In his seauen
Treatise vpon
pon Iohn.

Christ himselfe is our meate: then which nothing is more sauery: so that a man hath a sounde taste in his hart,

In his first
Treatise vpon
the Epistle of Iohn.
a In his 27
Treatise vpon
pon Iohn.

The Lorde comforteth vs that cannot now touch him with hand, sitting in heauen: But by faith we may touch him.

a When ye shall see the sonne of man ascending vp, where he was before, the shall see, that he giueth not his body in such sort as you imagine: then shall ye understand, that his Grace is not consumed by morsels.

In his 26
Treatise vpon
pon Iohn.

He that eateth Christes body inwardly, not that eateth outwardly: he that eateth the body of Christ it selfe in hart, not that presseth with his teeth. To beleene in Christ, that is, the eating of the bread of life: prepare not your mouthes, prepare your harts.

3 In his 25
Treatise vpon
pon Iohn.
b In his
Bookes a-

a To beleene in him, is to eate him: vnderstanding of him, what is it else, but to liue by him?

b Why dost thou prepare thy belly, and

and drink his blood by faith. fol. 180.

thy teeth: Beleue, and thou hast eaten. gainst the
Iewes.
c Come vnto me, and receiue the light: c In his booke
of nature &
grace, the 69
Chap.
That is: Come vnto him, But beleue in
him.

d Your walking shall not be painfull to
you: For there ye come to him, where ye
beleue in him. d In his 4
booke and 16
Chapter of
Christian
Doctrine,

There be certaine spirituall handes, in
the hart.

The Preachers deliuer Christ vnto
theyr auditours, and learners.

Beholde Christ ascending: beleue in Vpon the 46
Psalme.
Christ being absent: trust in Christ that
shall come againe: and yet by his priuie
mercie, feele him present.

This is therefore to eate that meat, and In his 26
Treatise vpon
Iohn.
to drinke that drinke, to dwell in Christ,
and to haue Christ dwelling in him.

What other thing heere is it to drinke, In his second
Serm. of the
words of the
Apost. in his
117 Epist.
but to liue: Eate life, drinke life, and
thou shalt haue lyfe: and yet thy life is
whole.

The thinges that wee understand (by
Faith) are more certaine then the thinges
that we see with our eyes.

Not that is seene: but that is beleued,
dooth feede vs.

a All misteries or Sacraments, must be Of the words
of our Lord
in Luke.
a Chrifo. in
16 Hom. vpp
Math.
considered with inward eyes, that is to
say,

VVe eate Christes body

say spiritually. For the inward eyes, as soone as they doe see the Bread, doe passe ouer the creatures, and thinke not of the bread which is baken of the Baker: but of him that calleth himselfe the bread of life, which is signified by the mysticall or sacramentall bread.

In his 24
Hom. vpon
the 2 Cor.

Where as the carrion is, there are the Eagles. The carrion is the body of christ, in respect of his death: But hee nameth Eagles, to shewe that who so will approach to his bodie, must mount aloft, and haue no dealing with the earth, nor bee drawne and creepe downeward: but must euermore sleepe up, and behold the Sonne of Iustice, and haue the eye of his minde quicke and sharpe. For this is a Table of Eagles that flee on high: not of Iapes that creepe beneath.

Hier. of the
7 orders of
the Church.
De Gradu. 7.

Christ is thy banquet, Christ is thy thought, Christ is thy ioy, Christ is thy desire, Christ is thy reading, Christ is thy rest.

Hier. vpon
the booke of
the Preacher.

The flesh of the Lorde is verie meate, and the blood of the Lord is verie drinke. Wee haue thee good profit onely in thys worlde, that wee may eate his fleshe, and drinke his blood, not onely in a misterie, but also in the reading of the Scriptures.

For

and drink his blood by faith. fol. 18r.

For it is very meate and drinke which is taken out of Gods worde, by the knowledge of the Scriptures.

Unto whom Christ was paynted out, and crucified among you before your eyes, yet was not Christ crucified in Galatia, but at Ierusalem: How then saith Saint Paule unto the Galathians: Christ was crucified amongst you: His meaning was, to shewe the strength of faith, which is able to see thinges, though they be farre away, and that they by the eyes of faith, sawe the death of Christ more plainly and perfectlie, then manie that were present at his death, and saw all that was done.

Chri. vpon
the Epist. to
the Gala. the
3 Chapter.

Christ was the verie true Banna, who under the figure of Banna, God gaue vnto the fathers of the old Law.

Ciril in his 3
Booke, & 34
cha. vpon Iob.

Christ is the beginning and foundation vnto holines and righteousness: I meane by faith, and none otherwise, Christ dwelleth in vs.

In his 4 booke
and 39 Cha.
vpon Iohn.

They were vnder the cloude, and were drinched with christ, the Roche giuing the water.

Hillary vpon
the 67 Psal.

No man may doubt, but euery faithfull man is then made partaker of the bodie and blood of Christ, when in Baptisme he

Beda vpon
the 1 Cor.
10. Chap.

is

We eate Christes body,

is made the member of Christ.

*Ver. in his 3
Serm. vpon
the Psalme
Qui habitat.*

What is it to eate his flesh, & to drinke his blood, but to be partakers of his passion, and to followe that conuersation, which he did vse here in the flesh: Which thing, that most holie Sacrament in the which we receiue the body of the Lorde dooth signifie, that is to say, that as the forme of bread is seene to enter into vs, so must we knowe that by that conuersation, which he did vse in the earth, wee entereth into vs to dwell, through Fayth in our hearts.

*In his Ser. of
the louing
of G O D.*

Wee that eateth my flesh, and drinketh my blood, hath eternall life, that is to say, he that is mindfull, or doth remember my precious deatch, and by mine example doth mortifie his members which are vpon the earth, hath everlasting life.

*Enthinnis,
vpon the 9
chap. of Iohn*

Wee may not looke barely vpon those thinges (of Breade and Wine) but must thereof imagine some other matter, and beholde the same with our outward spirituall eyes, as it is meete to behold mysteries.

*a Greg. vpon
the 1 Kings.*

*2 Chap. and
2 Booke.*

*b In his 29
Booke, and*

a Inwardly wee holdeth Christ, whom by meditation we beareth in his hart.

b Iohn Baptist by poynting with his finger: Elaias, by prophesying: Abell by

and drink his blood by faith. fol. 182

by offering, spake all three of one Lambe. 16 Chapter
And Abel by signifying, helde the same of 106.

Christ in his handes, whom John helde
by pointing, and whom Elais helde by
prophecing.

c This is the drinke of the bloode of c Clements
Jesus, to be made partaker of his immor- Alex. in his
talitie. 2 Booke, and
second chap.

d This is to eate that lively bread, to be- d In his 2
leeue in Christ, that is to say, with loue Distinction
to sticke fast vnto Christ. Chap. 1.

e The Sacraments by reason of the c Leo Pope,
time, were diuers: when as the sayth, by in his 3 Ser.
the which we liue, was in no age diuers. of the byrth
of our Lorde.

Chap. 34.

The wicked eateth not the bodie of
Christ, that is, hee hath no pro-
fite by his Passi-
on.



Tue not that which is ho-
lie to dogs, neither cast ye
your pearles before swine
least they treade them vn-
der theyr fete, & turning
again, all to rent you.

Every

The wicked eateth not

John. 15, 2. Every branch that beareth not fruite, in me, he taketh away.

verse, 6. If any man abide not in me, he is cast forth as a bzaunch, and withereth: and men gather them, and cast them into the fire.

Rom. 8, 9. If any man hath not the Spirit of Christ, the same is not his.

1, Cor. 11, 27. Therefore, whosoever shall eate this bread, and drinke the cup of the Lorde unworthilie, shall be guilty of the bodie and blood of the Lord.

verse, 29. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because hee discerneth not the Lords body.

2, Cor. 6, 14. Be not vnequally yoked with the Infidells: for what fellowshipe hath righteousness with unrighteousnesse? And what communion hath light with darkenesse.

verse, 15. And what concord hath Christ with Belial? Or what part hath the belceuer with the Infidell?

verse, 16. And what agreement hath the Temple of God, with Idols?

Heb. 6, 6. If they fall away (it is impossible) they should bee renewed againe by repentance: seeing they crucifie againe to themselves the

the sonne of GOD, and make a mocke of him.

¶ Into the pure, are all things pure, but vnto them that are defiled, & unbelceuing, is nothing pure, but euen their minds and consciences are defiled.

Titus, 1, 15.

The Doctours.

TH E word was made flesh, and verie meate, which, who so eateth, shal surely liue for euer, which no euill and wicked man can eat, for if it could be, that he that continueth euill, might eat the Word made flesh, seeing that he is the Word and bread of life, it should not haue beene written: Whosoever eateth of this bread shal liue for euer.

Origen vpon Math.

¶ Iesus is the bread, which is the Saints and he that taketh this bread, doth not die a sinners death, for this bread is the remission of sinnes.

Amb. of the Patriarke's blessing. the 6 Chap.

¶ This bread that goeth into the body, is not so greedily sought of vs, but the bread of euermaking life, which vpholdeth the substance of the soule. For hee that disgreeth fro Christ, dooth not eat his flesh, nor drinke his blood, although he receiveth the

In his booke vpon the Sacrament 1.

The wicked eateth not

the Sacrament of so high a thing, to his
better damnation, and bndwing.

*Aug. in his
21 booke &
25 Chap. of
the Cisse of
God.* Neither Heretique, nor such as pro-
fesse a true Faith in theyr moutbes, and
in theyr lining shewe the contrarie, haue
neither a true Faith (which worketh by
Charitie, and dooth not euill) are to be
counted among the members of Christ.
For they cannot bee, both members of
Christ, and members of the deuill. There
fore it may not be saide, that any of them
eate the bodie of Christ. For when
Christ sayth: He that eateth my flesh, and
drinketh my bloode, dwelleth in mee, and
I in him. Hee sheweth what it is to eate
his body, and drinke his blood: which is,
when a man dwelleth so in Christ, that
Christ dwelleth in him. For Christe
spake these wordes, as if hee should say:
He that dwelleth not in mee, and in whom
I dwell not, let him not say or thinke,
that hee eateth my bodie, or drinketh my
blood.

In his 26.

*Treatise of
pen John.*

Hee that dooth not eate his flesh, and
drinke his bloode, hath not in him euerla-
sting lyfe. And hee that eateth his flesh,
and drinketh his bloode, hath euerlasting
life: but it is not so in those meates, which
then we take to sustaine our bodies.

F 92

For, although without them wee can not liue, yet, it is not necessarie, that who soeuer receiueth them, shall liue, for they may die for age, sicknesse, or other wayes.

But in this meate and drinke of the body & blood of our Lord, it is otherwise, for both they that eate and drinke them not, haue not euerallasting life: and contrariwise, whosoever eate and drinke, they haue euerallasting life.

The Sacrament of the vnitie of Christes body and blood, is taken in the Lords Table, of some men to life, and of some men to death: But the thing it selfe is taken of all men to life, and of no man to death. This is to eate that meate, and drinke that drinke: to dwell in Christ, and to haue Christ dwell in him. And for that cause, hee that dwelleth not in Christ, and in whom Christ dwelleth not, without doubt, hee eateth not spirituallly his flesh, nor drinketh his blood: although carnally, and visibly with his teeth, he bite the Sacrament of his body and blood.

The Disciples did eate the Breaude, which is the Lord, but Judas did eate the Bread of the Lord against the Lord: to them

The wicked eateth not

them it was life, but to him, it was paine and death.

In his 93

Serm. of the
words of the
Lord.

Chrysostom.

Hier. vpon
the 66 chap.
of Esay.

In his Booke
vpon Ieremy.

In his Booke
vpon the 8 of
Oseas.

Hillary in
his 2 booke
of the Tri-
nitie.

Prosper in
his 339 Sen-
tence.

Many haue receiue the Sacrament of his body: but they haue not all that receaue it, haue the place with him, which is promised vnto his members.

Sancta, sanctis, holie thinges, for holie men.

All that loue pleasure more then God, eat not the flesh of Iesu, nor drinke his blood, of the which himselfe saith: He that eateth my flesh, and drinketh my blood, hath euermore life.

Heretiques doe not eat and drinke the body and blood of the Lord.

Heretiques, eat not the flesh of Iesu, whose flesh is the meate of faithfull men.

The Breade that came downe from Heauen, is not receaued, but of him that hath our Loyde, and is the member of Christ.

He that agreeth not with Christ, dooth neither eat his body, nor drinke his blood, although to the condemnation of his presumption, he receiue euery day the sacrament of so high a matter.

Christ is touched with affection, not with

What it is to be guilty of, &c. fol. 185.

with the hand: with desire, not with the
eye: with faith, not with the senses.

a Judas is said to haue eaten the bread of
our Lord against our Lorde, because hee
did eate the Sacrament unworthily, and
so he did not eate our Lord, as he is bread,
that is to say, as hee feedeth, but as he is a
Iudge, and as he condemneth the unwor-
thy eater to euerlasting paine.

Bernard in
his 26 Serm.

upon the
Canticles.

a D. Hard.

against M.

1uel. fol. 346

Chap. 35.

What it is to bee guiltie of the bodie and
blood of the Lord.

Who soeuer therefore shal breake
one of these commaundements,
and teach men so, hee shall be
called the least in the kingdom
of heauen.

Math. 5, 19

Give ye not that which is holy to dogs,
neither cast pee your pearles before
swine, least they tread them under theyr
feete, & turning againe, all to rent you.

Math. 7, 9,

Who soeuer shall eate this bread, and
drinke this cup of the Lord unworthilie,
shall be guilty of the body and blood of the
Lord.

1, Cor. 11,

27.

For he that eateth and drinketh unwor-
thily, eateth and drinketh his owne dam-
nation,

verse, 29.

Aa.

nation,

What it is to be guilty of, &c.

nation, because he discerneth not the Lords body. For this cause many are weak, and sicke among you, and many sleepe.

The Doctours.

Cyprian of
the washing
of the Apo-
stles feet.

The wicked haue no gaine by the death of Christ: but the benefices that they haue despised, doe most iustly condemne them.

Athanasius
of the passion
and Crosse of
our Lord.

Worshipping our Lord, and not living so as is meete for our Lord, they feele not that thereby they are made guiltie of our Lords death.

Ambr. upon
the 1 Cor, 11
Chap.

He is unworthy of the Lord, that doth otherwise celebrate the misteries, then it was deliuered of the Lord: for hee can not be deuout that taketh it otherwise then it was giuen of the Authour.

August. in
his 50 Epist.
to Bonifacius

Outwardly they haue the Sacrament of Christs body: but the thing it selfe inwardly in theyr hearts they haue not. And therefore they eate and drinke theyr owne iudgement. Hee is guiltie of no small price, but euen of the blood of Christ, that defileth his owne soule, that was made cleane by the Passion and blood of Christ.

In his 20
Sermon of
Time.

In his 120
sermon in the
same booke.

The adulterer is guiltie of everlasting death: because hee despised in himselfe the blood of our Saviour.

Hier. upon
Malachy the
Prophet.

When the Sacraments are abused, the
hee

The Lay people ought, &c. fol. 186.
hee whole Sacraments they are, is saide
to be abused.

¶ Chap. 36.

The Lay people ought to receiue the
Cup of the Lord, as well as
the Bread.

Also he tooke the Cup, and when he Mat. 26, 27,
had giuen thanks he gaue it them,
saying: Dinke ye all of it.

For this is the blood of the new uerse, 28.
Testament that is shed for many, for the
remission of sinnes.

Also he tooke the cup, and when he had Mar. 14, 23
giuen thanks, gaue it to them: and they
all dranke of it.

And he tooke the Cup and gaue thanks, Luk. 22, 17
and said: Take this, and deuide it among
you.

The cuppe of blessing, or thanksgiuing, 1, Cor. 10,
which we blesse, is it not the Communion 16.
of the blood of Christ?

I haue receiued of the Lorde, that which 1, Cor. 11,
I also haue deliuered vnto you, to wit. &c. 23.

After the same manner also hee tooke the
cup when hee had supped, saying: This uerse, 25,
cup is the newe Testament in my blood:
this doe as oft as pee drinke it, in remem-
brance of mee.

verse, 26.

The Lay people ought to receaue

For as often as ye shall eate this bread,
and drinke this Cup, pee shew the Lordes
death till he come.

The Doctours.

*Ignatius eo
the Phila-
delphians.*

*Ciprian in his
second Epist.
to Cornilius.*

ONE Cup is deuised vnto the whole
Church.

How shall wee teach, exhort, and pro-
voke the people to shed their blood, for the
confession of the name of Christ, if we doe
denie, or will not giue vnto them the blood
of Christ, when they should fight & stand
manfully in the quarrell of their Master,
and Lord Christ?

Or how shal we make them apt to drinke
the Cup of Martirdom, if we doe not per-
mit nor suffer them to drinke the cup of the
Lord in the Church, by the right that they
haue to communicate with vs.

*a Chrysost. in
his 27 Hom.*

in the 1 Cor.

b In his 18

Hom. in the

2, Cor.

c Dionisius

Hier. 3 cha.

d Beda in his

6 booke vpon

the 22 of

2uke.

a Christ both in the bread, and also in the
Cuppe, said: Doe this in remembrance
of mee.

b In the receauing of the holy Miste-
ries, there is no difference between priest
and people.

c The vniety of the Cup, is deuised vn-
to all people.

d The bread in mysticall manner, hath
relation to the body of Christ: the Wine
hath

the Cup as well as the bread. fol. 187

hath relation vnto his blood.

The Cup is called the communication, because of the participation, for that euery man receaueth of it.

*Haymō vpon
the 1 Cor. 10
Canon.*

a The reuerend Cup, is in equal manner deliuered vnto all.

*a Theophi-
last in the 1,
Cor. 11 Cha.*

b Drinke ye all of this : as well the Ministers, as the rest of the faithfull.

b Paschasius

c We receiue together, we drinke together, because we liue together.

*c August. of
consecration,
the 2 distinc-*

d We haue vnderstood, that some ha-
uing only receaued the holy portion of the
body, doe abstaine from the Cup of the ho-
ly blood : but sith that they are moued by a
fond superstition, which I know not, thus
to abstaine, eyther let them receaue the
whole Sacrament, or be put from all to-
gether. For there can be no deuision of
this our Sacrament, and high misterie;
without great Sacriledge.

*tion, quia
passus.*

*d Gelasius
Pope, of con-
secration, the
2 distinction,
Chap. Com-
perimus.*

It is not without a iust and necessarie
cause, that the Sacrament is taken vnder
both kindes. For the kinde or forme of
bread, is referred to the flesh : and the kind
or forme of wine to the soule.

*The Glasse
vpon the
same Canon.*

It is taken and receaued vnder both
kindes, for to signifie that Christ did take
vpon him, both a humane body, and an hu-
mane soule. And also for to signify that the

101 The Lay people ought to receiue
receiuing of this Sacrament, is auayle-
able both to the flesh, and also to the soule,
for if it were onely receaued vnder one
kind, it should be signified that it is auail-
able onely for the vniton and safegard of
the one.

Leo Pope of
Cōsecration
the 2 distinc-
cum omni-
Tiberas for the accomplishment of the
Communion, they dippe the Sacrament
and deliuer it vnto the people, they haue
not receiued this witnesse of the Gospell:
for the deliuey of the bread, & the deliuey
of the cup, are mentioned a sunder.

Gerardus Lo-
vichius in the
7 part of the
Canon.
They be false catholiques, that are not
ashamed by all meanes to hinder the re-
formation of the Church. They to the in-
tent the other kind of the Sacrament may
not bee restored vnto the lay people, spare
no kind of blasphemies, for they say, that
Christ said only vnto his Apostles, Drink
pe all of this: but the wordes of the Canon
be these, Take and eate pee all of thys.
Heere I beseech them, let them tell mee,
whether they will haue these wordes also
onely to pertaine vnto the Apostles. Then
must the lay people abstaine frō the other
kind of the bread also, which thing to say,
is an heresie, & a pestilent, and a detestable
blasphemy. Wherefore it followeth y each
of these wordes was spoken vnto the peo-
ple

the Cup as well as the bread. fol. 188

ple, and to the whole Church.

Whole Christ is not containd under each kind, by way of Sacrament: but the flesh onely under the forme of Bread, and the blood under the forme of Wine.

Alexander
of Hiles, 4.
q. 40. m. 3.
Article 2.
Ibidem.

The receiuing under both kinds, which order the Lorde deliuered, is of greater strength, and of greater fulnesse.

Consideration had vnto the Sacrament, and to the perfection of the same, it were more conuenient, that the Communion were ministred under both kinds, then vnder one alone. For this were more agreeable to the institution, and fulnes thereof, yea, and to the example both of christ, and also of the Fathers, and of the Primatiue Church.

4 Qu. 53. m.
1 Ruardus
Taper, cas-
sander, de 7-
traque speci-
page, 26.

Chap. 37.
Against reseruatiō of the Sa-
crament.

Eate not thereof rawe, boyled, nor sodden in water, but roasted with fire both his head, his feete, and his pur-
tenances.

Exod. 12, 9.

And yee shall reserue nothing of it vnto the morning: but that which remaineth of it vnto the morrowe, shal pe burne with fire.

verse, 10.

Deles

Chap. 16, 19 **Against the reservation. &c.**
Phoel then said vnto them, let no man
 reserue thereof till morning.

Chap. 16, 19 **The Doctours.**

Cyprian of the Lordes Supper. Clement in his 2 Epist.
This bread is receaued, & not shut vp.
 Let there be so many Hostes, as so
 much bread offered at the Altar, as may
 be sufficient for the people. If any thing
 remaine, let it not be kept untill the mor-
 ning.

2 August. in his 3 book & 10 Chap. of the Trinity. b Hier. in the 1 Cor. 11. ch.
The breade made to this purpose, is
 spent in receiuing the Sacrament.
After the Communion was done, what
 so euer portion of the sacrifices remained,
 they spent it there together in the church,
 eating theyr common supper.

Ciril in his 5 Hom. vpon Leuiticus. c Hesichius in his 2 book & 8 ch. vpon Leuiticus. d Nicephorus in his 17 booke and 25 Chap.
The bread that our Lord gaue vnto his
 disciples, he lingred it not, nor had it to be
 kept untill the morning, (for that Christ
 said not) Take & keepe, but take & eate.

e Gabriell Biell in his 26 Lccion.
The remnantes of the Sacrament
 were burnt, immediatly in the fire.

The same remnants, in some places
 were giuen to children that went to scoule,
 to be eaten by the presently in the church.

Christ gaue not (the Sacrament) to
 his Disciples that they should reuerently
 reserue it: but he gaue it for their vse, say-
 ing: Take, and eate.

Chap.

We are not saved by the, &c. fol. 189.

Chap. 38.

We are not saved by the outward Ceremonies of the Sacrament.

A Ske now the Priests concerning the Law, and say: If one beare holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the postage, or the Wine, or any meate, shall it be holie? And the Priest answered and saide: No.

Aggeus 2
12, & 13

In deede I baptize you with water, to amendment of life: but hee that cometh after me, is mightier then I, he will baptize you with the holy Ghost, & with fire.

Math, 3, 11.

Verily, verily, I say vnto thee: Except that a man be bozne of water and the spirit, hee can not enter into the Kingdome of God.

Iohn, 3, 5.

Now are ye cleane through the Word, which I haue spoken vnto you.

Chap, 15, 3.

Faith was imputed to Abraham for righteousness.

Rom, 4, 9.

How was it then imputed? When hee was circumcised, or vncircumcised? Not when hee was circumcised, but when hee was vncircumcised.

verse, 10,

After hee receiued the signe of circumcision,

verse, 11,

481. 108 **We are not saved by the,** &c.

cission, as the seal of the righteousness of
faith, which hee had when hee was uncir-
cumcised. &c.

1, Cor, 10, 1 Whereover brethren, I would not that
ye should be ignorant; that all our fathers
were under the cloud, & all passed through
the Sea.

verse, 2, And were all baptized unto Moyses, in
the cloude, and in the Sea.

verse, 5. But with many of them God was not
pleased: for they were overthrowne in the
Wildernes.

Ephes, 5, 25, Husbands, love you your wives, even
as Christ loved the Church, and gave him
selfe for it.

verse, 26. That hee might sanctifie it, and cleanse
it, by the washing of water, through the
word.

2 Pet, 3, 21. To the which also the figure that now
sanctifies us, even Baptisme agreeth (not the
putting away of the filth of the flesh: but
in that a good conscience maketh request
to GOD) by the resurrection of Jesus
Christ.

Tertullian of Baptisme. **The Doctors.**
In Baptisme wee are washed with the
Passion of Christ Iesu.

The thing, that is sanctified by the
word

We are not saved by the, &c. fol. 190

word of God, & prayer, signifieth not him that useth it, by the nature of it selfe.

a Origen upon the 15. of Math.

b The remission of sinne, whether it be giuen by Baptisme, or by any other Sacrament, is in deede of the holy ghost, and to the same holy ghost, only the priuiledge of this work doth appertaine. The solemnitie of the wordes, and the inuocation of Gods holy name, and the outward signes appointed by the ministry of the Priest, by the institution of the Apostles, worke the visible outward Sacrament: but touching the substance thereof, it is the holie Ghost, that worketh it.

b Cyprian of Christs Baptisme.

It is not nature, that giueth effect, or force vnto the elements beeing sanctified: but the diuine power worketh more mightily.

In his Sermon de vnctione Chrismatis.

If there be any grace in the water, it is not of the nature of the water: but of the presence of the spirit.

Basil of the holy Ghost, in the 15 Chap.

The element is one thing, and consecration another. The worke is one thing, and operation another. The water dealeth not, vntlesse the holy ghost dissend, and consecrate the water.

Amb. in his 1 book of Sacraments the 5 chap.

Nowe are yee cleane, because of the word that I haue spoken to you: but why sayeth hee not, nowe ye are cleane because

Augu. in his 80 treatise upon Iohn.

of

We are not saued by the, &c.

of the baptisme wherewith ye are washed, sauing that because in the water it is the word that maketh cleane: Take away the Worde, and what is the water more then water? Whence is all this so great vertue or power of the water, that it toucheth the body, & washeth the hart: but by the working of the word? Not for that it is spoken, but for that it is beleued.

*Chrisost. 7.
on the Cor.
7. Chap.*

The Infidell when hee heareth of the water of Baptisme, thinketh it to be only plaine water, but I that belceue in Christ, doe not onely see water, but also the cleansing of the soule by the Spirit of God. I consider Christes burial, his resurrection, our sanctification, righteousnes, & the fulnes of the Spirit: the thing that I see, I iudge not with my bodily eyes: but with the eyes of my mind.

*In his 27
Hom. of his
returne from
Asia to Con-
stantinople.*

Is it not a man that baptizeth: Man stretcheth forth his right hand, but God gonerneth his hand: doubt not of the grace of God, for it is the gift of God.

In Baptisme, the paper is the conscience, the tong of the Priest is the pen, the hand is the grace of the holy Ghost.

*The counsell
of Nice.* Seekest thou the water? Consider the diuine power that lyeth hid in the water. Imagine that the water is full of heauen-
lie

lie fire.

The Minister being a man, giveth only the water, but God giveth the holy ghost, whereby the sinnes be washt away.

Hic. vpo the 4. chap. of Esay.

If any man hauing receaued onely the bodily washing of water, that is, outwardly seen with the eye, he hath not put on our Lord Iesus Christ: although Simon Magus in the Acts of the Apostles, receaued the Baptisme of water, yet because he had not the holy Ghost, he put not on Christ.

In his booke vpon the 3 chap. to the Galathians.

True baptisme standeth not so much in washing of the bodie, as the sayth of the hart, as the doctrine of the Apostle hath taught vs, saying: by faith purifying their harts. And in another place. Baptisme maketh vs safe. Not the putting away of the filth of the flesh: but the examining of a good conscience before God, by the resurrection of Iesu Christ.

Of consecration in the 4. distinction chap. virtus.

Wee may not in any wise say, that the grace of God is contained substantiallie, and verily in the Sacraments, as water is contained in the vessell, or a medicine in the bore. For so to say, it were erroneous. Vnto we say the Sacrament containe the grace of God, because they signifie the grace of God.

Bonauen. in the 4. Sen. 1 distinct. and 3 Quest.

The grace of God is not in the visible signes

*Christes body can be
signes but in the soule.*

To the obiection that is made, that the remission of sinnes is hid in Baptisme: we must aunswere thus, that it must be taken of the thing signified: yet not to containe verily, and substantially in it selfe: but that the grace, that is signified thereby, is contained in the soule.

*Luther in his
Hom. upon
the feast of
Corpus Christi
day.*

The Sacrament iustifieth no man, nor maketh him faithfull: but requireth that thou be faithfull, and iustified, before thou come to it.

Chap. 39.

Christes naturall and immortall body can be but in one place at once, and not in many places.

Mat. 24, 23 **I**f any shall say vnto you, loe, heere is Christ, or there, beleene it not.

Cap. 26, 11. We haue the poore alwaies with you, but me shall ye not haue alwayes.

Mar. 16, 19. After the Lord had spoken vnto them, hee was receaued into heauen: and sat at the right hand of God.

Luke, 24, 2 And they founde the stone roled away from the Sepulcher.

verse, 3. And went in, but found not the body of the Lord Iesus.

See

but in one place at once.

fol. 192.

Hee is not heere, but is risen.

verse, 6.

And it came to passe, that as hee blessed them, he departed from them, and was carried up into heauen.

verse, 9.

I leaue the world, & goe to the Father.

Iohn, 16, 28

And when he had spoken these thinges, while they beheld, hee was taken up, for a cloude tooke him vp out of their sight.

Acts, 1, 9,

Ye men of Galile, why stand ye gazing into heauen? This Iesus which is taken vp from you into heauen, shall so come, as ye haue seene him goe into heauen.

verse, 11,

And hee shall send Iesus Christ, which before was preached vnto you.

Chap, 3, 20,

Whom the heauens must containe vntill the time that all thinges bee restored: which God hath spoken by the mouth of his holy Prophets since the world began.

verse, 21,

Behold, I see the heauens open, and the Sonne of man standing at the right hand of GOD.

Chap, 7, 56,

Though wee had knowne Christ after the flesh, yet notwe hencefoorth know we him no more.

2, Cor, 5, 16

If pee then be risen with Christ, seeke those thinges which are aboue, where Christ sitteth at the right hand of God.

Colof, 3, 1,

Our conuersation is in heauen, from whence also, wee looke for the Sauiour, euen

Philp, 3, 20,

Christes body can be

euē the Lord Iesus Christ.

Heb, 18, 1,

Wee haue such an high Priest, that sitteth at the right hand of the throne of the maiestie in heauen.

Cha, 10, 11,

This man, after he had offered one Sacrifice for sinnes, sitteth for euē at the right hand of God.

The Doctours.

Origin in his

33 Homily

upon Math.

I f he be heere among vs still, howe can hee be gone hence as a stranger departed into another country? Christ is both God & man, hauing in him two natures. And as a man hee is not with vs vnto the worldes end, nor is present with all his faithfull, that be gathered together in his name, but his diuine power and spirite is euē with vs. Paule was absent from the Corinthians in his body, whē he was present with them in the spirit. So is Christ gone hence, and absent in his humanitie, which in his diuine nature is euery where. And in this saying, wee deuide not his humanitie, (for Saine Iohn writeth, that no spirit that deuideth Iesus, can bee of God) but wee reserue to both his natures, theirowne properties.

In his 23,

Treatise

upon Math.

It is not Christ as being man, is wher soeuer two or three be gathered together in his name: neither Christ as being man

is

but in one place at once.

fol. 193.

is with vs all daies vnto the world's ende,
no Christ as beeing man, is present with
the faithfull euerie where gathered toge-
ther: but the diuine power, or nature that
was in Christ.

He sitteth at his Fathers right hand in
glory, not putting away his body: but ioy-
ning to the same in spirituall condition, in
perfection of one godhead, such as our vo-
ces that now we are sown according to the
flesh, shalbe raised according to the spirit.

Before prayer, the priest with a preface
prepareth the hearts of the Brethren, say-
ing vnto them: Lift vp your hearts, & when
the people answereth: Wee lift them vp
vnto the Lord, they may be put in minde
to thinke of nothing els but of the Lord.

The Angel which was with Cornelius
was not at the same time with Philip: nor
the Angel which spake to Zacharie in the
Altar, was not at the same time in his proper
place in heauen: but the holy ghost was at
one time in Abacuck & in Daniel in Babi-
lon, and with Ieremy in prison, & with E-
zekiel in Chobab, & therefore he is God.

Seeke the things that be aboue, not the
things that be vpon the earth. Therefore,
we must not seeke Christ vpon earth: nor
in earth, nor according to the flesh, if wee

Epiph. in his
3 booke of
his short de-
claration of
the Christian
sayth.

Cyprian 213
the Lordes
prayer.

Basil of the
holy Ghost,
the 22 chap.

Amb. in his
10. Booke
24 Chap. of
Love.

Christes body can be

lyst to finde him.

Mary could not touch christ, because she sought him vpon the earth: but Steue touched him because he sought him in heauen.

Doubt not but Iesus Christ, as concerning the nature of his manhood, is now there from whence hee shall come. And remember wel, and beleue the profession of a Christian man, that hee rose from death,

August. in
hu 57. Epist.
vnto Darda-
nos.

ascended into heauen, sitteth at the right hand of his father, and from that place, none other, shall he come to iudge the quick and the deade: and hee shall come (as the Angell saide) as he was seene to goe into heauen, that is to say, in the same forme & substance, vnto the which he gaue immortalitye: but changed not nature. After this forme, we may not thinke that he is enery where. For, we must beware, that we do not so stablish his Diuinitie, that wee take away the veritie of the body.

The lord Iesus, as god, is enery when, and as man, is in heauen.

Doubt not, but our Lord Iesus Christ, is enery where as God, & as a dweller he is in man, that is, the Temple of God: and he is in a certaine place in heauen, because of the measure of a very body.

Take away from bodie's imitation

place

but in one place at once.

fol. 194i

place, and the bodies will be no where, and because they be no where, they will be nothing. Take away from bodies, the qualities of bodies, there will bee no place for them to be in, and therefore the same bodies must needs be no where.

Our saviour Iesus Christ is above, but yet his truch is here, his body wherein hee rose, can be but in one place, but his truch is spread euery where.

In his 30
Treatise vpe
on Iohn.

You shall haue the poore almaiies wth you, but mee you shall not euer haue: Christ spake these wordes of the presence of his body. For, as concerning his diuine maiestie, as concerning his prouidence, as concerning his infallible & inuisible grace, these wordes be fulfilled which he spake, I am wth you, vnto the wordes end. But as concerning the flesh which hee tooke in his incarnation, as concerning that which was borne of the virgin, as concerning y^e which was apprehended by the Iewes, and crucified vpon a tree, & taken downe from the Crosse, layed in linnen clothes, & buried, and rose againe, and appeared after his resurrection, as concerning the flesh, he saith: You shall not haue me euer wth you.

In his 50
Treatise vpe
pon Iohn.

Wherefore, seeing that as concerning his flesh, he was conuerlant wth his Disciples

Christes body can be

forty dayes, & they accompanying, seeing,
& following him, he went vp into heauen:
Both he is not here (for hee sitteth at the
right hand of his father,) & yet he is here,
for hee departed not hence, as concerning
the presence of his diuine maiesty, we haue
Christ euer with vs, but as concerning
the presence of his flesh, he said truly to
his Disciples: Ye shall not euer haue me
with you. For, as concerning the presence
of his flesh, the Church had Christ but a
fewe dayes, yet now it holdeth him fast by
faith, though it see him not with eyes.

In his 31
Treatise vpon
Iohn.

Christ, as man, according to his body, is
in heauen, & passeth frō place to place: and
when he cometh to another place, he is not
in the other place from whence he came.

In his booke
of the essence
of the God-
head.

We must beleue and confesse, that the
source of God (as concerning his diuinity)
is inuisible without a body, immortal, and
incircumscribable: but as concerning his
humanitie, wee ought to beleue and con-
fesse, that hee is visible, hath a bodie, and
is contained in a certaine place, and hath
truelly all the members of a man.

In his 20th
Booke and
11 Chap. a-
gainst Fau-
sars.

Christ, as concerning the presence of his
body, hee could not be together at one time
in the Sun, in the Moone, & vpon the crosse.
These words spoken, he ascendeth into
hea-

but in one place at once.

fol. 195

heauen. Whereby he gaue our eares a pe-
mure against them, which hee foretolde,
vs, would rise in procelle of time and say:
Behold, here is Christ: beholde, there is
christ, vnto whom he willed vs, we should
giue no credite, neither haue we now any
manner excuse, if we beleeue them against
the voyce of our shepheards, being so clere,
so open, and so plaine, that no man, be hee
neuer so beaue, or dull of heart, can mislie
sap, I vnderstand him not.

In his booke
of the vnty
of the Church
the 10. chap.

a Christ by his godhead is euer w vs: but
vntes he had departed away bodily fro vs,
we should euermore carnally see his body.

a In his 60

Sermon in
Iohn vpo the
words of our
Lord.

b Christ ascended into heauen, sitteth at
the right hand of the Father, the same na-
ture of fleshe wherein he was boine, and
suffered, and rose againe, remaining still:
for the substance of his humane nature,
was not done away: but glorified.

b Hier. in the
expl. cation of
Damasus
Crede, the
4. Tome.

Although Christ toke away from hence
p presence of his body, yet in his maiesty of
his godhead, he is euer here, as he promi-
sed to his disciples at his departing, saying
I am with pon euer vnto the worlds end.

Cirill in his
6. booke and
14. chap.
vpon Iohn.

Christian people must beleeue, p althogh
christ be absent from vs, as concerning his
body, yet by his power he gouerneth vs, &
all things, & is present with all them that
loue

In his ninth
booke, and
21. Chapter
vpon Iohn.

Christes body can be

loue him, therefore he said: Verily, verily,
I say vnto you, wheresoeuer there be two
or three, gathered together in my Name,
there am I in the middes of them.

For like as whē hee was conuerlant here
in earth as man, yet then hee filled heauen,
and did not leaue the company of Angels:
Euen so being nowe in Heauen with his
flesh, yet he filleth the earth, and is in them
that loue him. And it is to be marked, that
although Christ should go away onely as
concerning his flesh (for he is present in the
power of his diuinitie) yet for a little time,

he said, he would be with his disciples. Al-
though I shall be absent with my body: yet
I wil be present with you as I am God.

a If the nature of the godhead were a bo-
die, it must needs be in a place, and haue
a quantitie, greatnes, & circumscription.

b Christ could not bee conuersant with
his Apostles in flesh, after that he had as-
cended vnto his Father.

c All creatures, visible & inuisible be cir-
cumscribed, & intromed either within one
place, or within the property of their own
substance: so that no Angel can be at one
time in two places. And soasmuch as the
holy Ghost is in many men at one time,
therefore the holy ghost must needs be god.

One

In his tenth
booke and 7.
chap. upon
John,

a In his 2.
booke of the
Trinitie.

b In his 11
booke and 3
chap. upon
John.

c Didimus
in his first
booke and 1
chap. of the
holy Ghost.

but in one place at once. fol. 195.

One & the selfe Christ, of mankind, was made a man, compassed in a place, who of his Father is God, without measure in place, one and the selfe same substance. As concerning his mans substance, was not in

*Fulgen. in his
2 booke to
K. Thrasimundus.*

heaven, when hee was in earth, & forsooke the earth, when hee ascended into heaven: But as concerning his godly substance, (which is about all measure) hee neyther left heaven, when he came fro heaven, nor he left not the earth, when he ascended into heaven, which may be knowne by the most certaine worde of Christ himselfe: who, to shew the placing of his humanity, saide to his Disciples. I ascend vp to my Father, and your Father, to my God, and your God. Also when he had said of Lazarus, that he was dead, hee added, saying I am glad for your sakes, that you may beleue that I was not there: but to shewe the unmeasurable compass of his diuinitie, he said to his Disciples: Beholde, I am with you alwaies vnto the worlds end.

Now, how did he go vp into heaven: but because hee is a very man, contained with in a place: or how is he present with saythfull people, but because hee is verie God, beeing without measure.

Christ said to his Disciples: If pee la-
ued

*Pirgilius in
his 9 booke
against Eu-
riches.*

Christes body can be

ued me, you would be glad, for I goe vnto my Father. And againe he said: It is expedient for you & I go, for if I go not, the Comforter shall not come to you: and yet surely, the eternall word of God, the vertue of God, the wisdom of God was euer with his Father, and in his Father: yea euen at y same time, when he was with vs, and in vs. For whē he did mercifully dwell in this world, he left not his habitation in heauen, for he is euery where whole with his Father, equall in diuinitie, whom no place can containe: for the Sonne filleth all thinges, and there is no place that lacketh the presence of his diuinitie.

From whence then, & whether did he say that he would go? Or how did he say, that he went to his father, from whom doubtlesse he neuer departed? But that to go to his father, & from vs, was taken from this world, & nature which hee receiued of vs. Thou seest therefore y it was the proprietie of that nature to be taken away, & go from vs, which in y end of the world shalbe renewed againe to vs, as the Angels witnessed, saying: This Iesus which is takē fro you, shal come againe, like as you saw him going vp into heauen. For looke vnto the miracle, looke vpon the mystery of both the natures,

but in one place at once.

fol. 167

natures. The Son of God, as concerning his humanity went frō vs : as concerning his diuinitie, he said vnto vs: Behold, I am with you all dayes vnto the worlds end.

He is with vs, & not with vs : for those whom he left, and went from, as concerning his humanitie, those hee left not, nor forsooke the not as touching his diuinitie. For as touching the forme of a seruant, (which he toke away frō vs into heauen) he is absent from vs : But by the forme of God (which goeth not frō vs) he is present with vs in earth, and neuerthelesse, both present and absent: he is all one Christ.

If the word and the flesh were both of one nature, seeing that the word is euery where: why is not the fleshe then euery where? For when it was in earth, then verily it was not in heauen. And now, when it is in heauen, it is not surelie in earth. And it is so sure, that it is not in earth, that as concerning it, we looke for him to come from heauen, when as concerning his eternall word, wee beleue to be with vs in earth. Therefore, by your doctrine, eyther the word is contained in a place with his flesh, or else the flesh is euery where with the word. For one nature can not receaue in it selfe, two diuers and
contrary

Christes body can be

contrary things: but these two things be
 diuers & far unlike, that is to say, to be co-
 tained in a place, and to be euery where.
 Therefore, in as much as the word is eue-
 ry where, & the flesh is not euery where, it
 appeareth plainly, that one Christ himselfe
 hath in him two natures. And that by his
 diuine nature, he is euery where, & by his
 humane nature, he is contained in a place.
 That hee is created: and hath no begin-
 ning: that he is subiect to death, & cannot
 die. Whereof, one he hath by nature of his
 word (whereby hee is God) and the other
 he hath by the nature of his flesh, whereby
 the same God is man also.

Therefore one son of God, the selfe same
 was made the sonne of man, and he hath a
 beginning by the nature of his flesh: And
 no beginning by his nature of his Godhead:
 he is created by the nature of his flesh: not
 created by the nature of his godhead: he is
 comprehended in a place by the nature of his
 flesh: and not comprehended in a place, by
 the nature of his godhead. He is inferiour
 to Angels, in the nature of his flesh: And
 equall to his father, in his nature of his god-
 head. He died by the nature of his flesh: &
 dyed not by the nature of his Godhead.

This is the faith & catholique confession
 which

but in one place at once.

fol. 198.

which the Apostles taught, the martyrs haue confirmed, & the faithful keep vnto this day.

The body of Christ therefore did rise againe, quite cleane from all corruption, and death, & is impassible, immortall, glorified with the glory of God, and is honoured of the powers of heauen, & yet is a body, and the same bignes that it had before.

Theodoret. in
his second
Dialogue.

To sit in the Throne of glory, and to set his Lambes vpon his right hand, and the Goats vpo the left hand, signifieth a thing that hath quantity and bignes.

Christes body hath his former fashion, figure, & bignes, and to speak at one word, the same substance of his body.

He is risen, he is not heterichrist is not here by the presence of his flesh: & yet he is abset no where by the presence of his diuine maiesty.

Greg. in his
21 Ho. vpon
Easter day.

Christ, according to his body, is within the limitation of place: according to his spirit and Godhead, hee is without the limitation of any place.

Greg. Naz-
anzenus a-
gainst Apol-
linarius.

Chap. 40.

Christ in his humaine nature, which hee tooke of the substance of the virgin Mary, did increase in wisdom & stature, and was ignorant of the last day. But his diuine and godly nature did not increase, but knew all things, and is ignorant of nothing.

The

Christ in his humane nature

Esay, 7, 14

TH E Lord himselfe will giue you a signe, behold, the Virgin shal conceive, and beare a Sonne, and shee shall call his name Emanuel.

verse, 15,

Butter and honey shall hee eate, till hee haue knowledge to eschew the euill, and to chooseth the good.

verse, 16.

For afore the child shal haue knowledge, to eschew the euill, and to choseth the good, the land that thou abhorrest, shall be forsaken of both the Kinges.

Esay, 8, 4,

Before the child shall haue knowledge to cry my Father, and my Mother, he shall take away the riches of Damascus, and the spoyle of Samaria.

Esay, 53, 3,

He is despised and reiected of men: yet is a man full of sorowes, & hath experience of infirmities.

Psal. 139, 6,

Thy knowledge is too wonderful for me it is so high that I cannot attaine vnto it.

Mar, 11, 12,

And on the morrowe, when they were come out from Bethania, he was hungry.

verse, 13.

And seeing a Figtree a farre off, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of the figs was not yet.

Mar, 13, 32

But of that day and houre knoweth no man: No, not the Angels which are in hea.

grew in wisdom & knowledge. fol. 199
heauen, neither the Sonne himselſe, ſaue
the Father.

And the childe grew, and waxed ſtrong Luke, 2, 40,
in ſpirit, and was filled with wiſedome:
and the grace of God was with him.

And Jeſus encreaſed in wiſedome, and verſe. 51.
nature, and ſauour with God and men.

To ſit at my right hand, and at my left Mar, 10, 40,
hand, is not mine to giue. &c.

O my Father, if it be poſſible, let this Mar. 26, 39,
Cup paſſe from me: neuertheleſſe, not as
I will, but as thou wilt.

And about the ninth houre, Jeſus cried Mar, 27, 46,
with a loud voice, ſaying: My God, my
God, why haſt thou forſaken me?

Then answered Jeſus, and ſaide vnto Iohn, 8, 19,
them: Verily, verily, I ſay vnto you, the
Sonne can doe nothing of himſelſe, ſaue
that he ſeech the Father doe.

I can doe nothing of mine owne ſelſe: verſe, 30.
as I heare, I iudge. &c.

Hee groined in the ſpirit, and was trou- Ioh, 11, 33.
bled in himſelſe.

And ſayd, where haue ye laid him: they verſe, 34.
ſaid vnto him, Lord come and ſee.

The words that I ſpeake vnto you, I Ioh, 14, 10,
ſpake not of my ſelſe: but the Father that
dwelleth in me, he doeth the works.

My Father is greater then I.

verſe, 28,

Let

Christ in his humane nature

Phil. 2, 5.

Let the same minde be in you, that was in Christ Iesus.

verse, 6.

Who being in the forme of god, thought it no robbery to be equall with God.

verse, 7.

But hee made himselfe of no reputation, and tooke on him the forme of a seruant, & was made like vnto men, and was founde in shape as a man.

Hebr. 2, 16

For Christ in no sort tooke the Angels, but he tooke the seede of Abraham.

verse, 17,

Wherefore in all things it became him, to be made like vnto his brethren, & he might be mercifull, and a faithful high Priest in things concerning God, & he might make reconciliation for the sins of the people.

verse, 18.

For in that he suffered, & was tempted, he is able to succor them that are tempted.

Hebr. 4, 15

For we haue not an high Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, yet without sinne.

Hebr. 2, 13

I will put my trust in him.

Hebr. 5, 7,

Which in the dayes of his flesh, did offer vp prayers and supplications, with strong crying and teares vnto him, that was able to saue him from death, &c.

Hebr. 4, 15,

Though he were the son, yet learned he obedience by the things which he suffered.

1, Pet. 2, 22

Who his owne selfe bare our sinnes in his

grew in wisdom and knowledge. fol. 200

his body on the tree, that we being deliuered from sin, should liue in righteousness: by whose stripes we were healed.

And his eyes were as a flame of fire, & on his head were many crownes, & hee had a name written, & no man knew but himself.

Reue, 19, 12

The Doctours.

Christ knoweth (the last day) as he is God, but, he saith, he is ignorant thereof, as he is man.

Nazian-

zene in his 2
Oration.

All things that goeth before the last day, Christ shewed them vnto his Disciples, saying: thus and thus it shall be. And at last addeth: that then the ende shall come.

Cirill in his

9 Booke of

Treasure, &
4 Chap.

The end of the world, what other thing is meant thereby, then the last day: whereof as he is man, he saith to be ignorant, for it is proper to the nature of man, to be ignorant of the things to come.

Therefore it is necessary to the right understanding of the Scriptures, to consider the times in the which they are sayde and spoken, that it is written. So shall we easily auoyde errors, specially in the wordes of our Saviour, before his incarnation, if any thing be found to haue beene spoken by the Sonne of God: It may be iudged, that he spake then as he was God: but when the Cloud was made flesh, he

Christ in his humane nature

he spake then, after the maner of men, that he might thereby declare himselfe to bee a very man: If he had not been made man, he would haue spoken all things as God: But now that he is made man, it must bee granted, that hee should speake after the manner of men.

Who can deny Christ, as he is God to knowe the last day, which, as hee is man, sayeth to be ignorant of, that hee might keepe and holde the apt proportion of our nature: We ought not therefore, because of this speech, ignorance of the last day, to raise up any slander, or be grieved therat: but rather to wonder at his great mercie and loue, that for our sakes refused not to become so lowe and humble, to take on him all our infirmities, & also that humane ignorance.

He saith not the holy ghost is ignorant, but the Angels and the sonne: neither doth he say, the sonne of God, but the sonne onlie. That it might not be greivous (to the Angels and men, to bee ignorant of the last day) therefore he saith, the sonne also is ignorant, hee speaketh of himselfe as he is man: this is no derogation to his Godhead, as he was God, he knew it well, but as he was man, he was ignorant of it.

grew in wisdom and knowledge. fol. 201.

It is declared & determined by himselfe,
how he may be ignorant, as hee was man,
but as he was God, he knew it right wel.

But the Heretiques are to bee deman-
ded, what they wil doe, when it is said that
the Saviour did hunger, thirst, labour in
his iourney, sleepe in the shippe, &c. Dare
they to say, that the word of God suffered,
or sustained all these things? Or will they
attribute it to his humanitie, and that the
word of GOD will deliuer him from all
these things (that he should not suffer it?)
As he would not being man, refuse to suf-
fer hunger, thirst, to labour, and other like
things, &c. Euen so as he was man, was
ignorant of the same last day.

Sometime hee speaketh as God, some-
time hee speaketh as man, that hee may
shewe himselfe to be very God, and verie
man. As God, he sayd vnto his disciples,
Lazarus our friend sleepeth: when as no
man knew him. As hee was man, when
he came in his iourney to Lazarus sisters,
he asked, where haue yee put him? Howe
did he knowe being farre absent, Lazarus
to be dead, which nowe being present,
was ignorant of the place where his bodie
was layd: It is not impossible that he
should knowe that, and bee ignorant of
this?

Ec.

this?

Christ in his humane nature

this: he knewe both as he was God, and was ignoraunt of both, as hee was man. Euen so, that day and howre, he knew it, and knewe it not, oetherwise as hee was God, oetherwise as he was man.

The day and howre of his comming, in as much as he is the worde and wisdom of God, he is not ignoraunt: least he should make his Apostles continuall sorroweful, for that they were desirous to knowe it, hee sayde truely, of himselfe as hee was man, to be ignoraunt of it also: for he toke vpon him all our infirmities: and for this cause he sayde himselfe, that he was ignoraunt.

*In his tenth
booke of
Treasure, &
7. Chap.*

Because it is proper to flesh to increafe, therefore it is laide, as hee was man to increafe: he doth attribute to him that which is proper to flesh. So wee doe preach and teach, that he suffered death, not as he was God, but as he was man.

Euerie where it appeareth, that the same wisdom, for asmuch as it is the wisdom it selfe, doth not increafe: but it is sayde, the humane nature (of Christ) to increafe in wisdom. So by little and little, hee shewed forth our nature, as in hee an instrument of the Deitie, which dwelled in the same: therefore hee sayd
not,

grew in wisdom & knowledge. fol. 202

not, the worde of God did encrease: but
Jesus; neyther the worde seemed to en-
crease: but his humane nature was that
which did profite and tooke wisdom and
encreased.

Therefore what is written of Christ;
are to be understood, that those things,
which belong to his Diuinitie, bee not a-
tributed vnto his humanitie: neither those
things that are proper vnto his humani-
tie, bee not wrested and attributed to his
Diuinitie.

He that was without beginning, was *In his booke*
made man vnder beginning. He that was *to the*
perfect, did grow. He that was vnchange- *Queene of a*
able, did profite. Hee that was rich, was *right faith.*
borne in a stable. &c.

Christ tooke a mortall body, and he was *In his tenth*
subject vnto all passions and sufferings of *booke of*
our nature: onely sinne excepted. He suf- *Treasure,*
fered them all, that hee might deliuer vs *the 4. chap.*
from them all.

Reseruing to the onely begotten Sonne *Hillarie in*
in himselfe, his true verity: yet according *his 9. booke*
to the infirmities of flesh, hee wept, slept, *of the Trini-*
hungred, thirsted, wearied, was fearefull, *tie.*
and also it is agreeable vnto his humane
nature, of the day and howre (as hee pro-
fessed) to be ignorant.

*In exposition
Cananis.*

*Chris. in the
imperfect
worke vpon
Math. ca 24.*

Christ in his humaine nature

That day is unknowne to all men, and not only to the Angels, but also to the son himselfe (as he was man.)

Of that day and howe, knoweth no man, &c. that is: not onely men and Angells, but also the Sonne himselfe, knoweth it not: but the Father onely. No man ought therefore to be grieued, for that God only left that day to be vncertaine in his owne secrete, when as the Son himselfe is vncertaine of it. And verie aptlie this place serueth to admonish many men that seeme to be very well learned, when as they are asked any question, if it happen that they are ignorant of that is asked, yet they will neuer be ashamed to confesse their ignorance, when as they reade, that Christ himselfe was not ashamed to confesse his ignorance to answer: and least it shoulde bee thought that hee denied to know by humane dispensation, hee sayde not: neyther the sonne of man: for because according to his diuinitie, hee knew it, but according to his humane nature, he knew it not.

*Aug. in his
1. booke and
12. chap. of
the Trinitie.*

According as he was God, it is sayd, before the mountaines I begat thee: According to the forme of a seruant, it is sayd, The Lord Created mee. According to the forme

grew in wisdom and knowledge. fol. 203

forme of God hee saide: I am the trueth.
According to the forme of a Seruaunt, he
saide: I am the way. It is not mine to
giue. That is, that is not in my humane
power to giue it. I iudge no man, that is,
I iudge not as I am man: for that I am
the Sonne of man: but I will iudge by
my humane power, because I am the son
of man.

It is not my doctrine: how is it said not
mine? According to the forme of God, it
is his doctrine, but according to the forme
a seruant, it is not his.

According to the forme of God (that is,
as he is God) as the Father hath life in
himselſe, so the Sonne hath life in himselſe.

*In the same
booke and
11 Chap.*

According to the forme of a Seruaunt: hee
saide, My soule is heauy euen to the death,
if it be possible let this cup passe from me.
According to the forme of God, he is true
God, and life euerlasting: according to the
forme of a seruant, he was made obedient
to the death.

Hee that was in the forme of GOD,
tooke the forme of a seruaunt: both God,
and both man, both God, for that he was
God, both man, for that hee became man.
Wee must not thinke, that the taking of
them one into another, dooth change and

*In the same
booke and 7
Chapter.*

Christ in his humane nature

convert the natures one into another. For the Diuinity is not changed into a creature, that it leaueth to be GOD. Neither Creature is changed into the God-head, that it leaueth to be a Creature.

*Cassiod. vpon
the 138 psal.*

Thy knowledge is too wonderfull for me, &c. The Prophet sheweth the condition and propertie of a humane nature, for because he was man, he could not be equal in knowledge, or any other thing, vnto the diuine substance.

*Ioh. Maxen.
in his booke
of the Catho-
lique confes.*

It is to bee confessed, that God was borne of a Virgine, not according vnto his Diuinitie: But according to his humantie, in which hee lay, was clothed, was wrapt, did growe and increase in age, and wisdom, according to his humantie, and not according to his Diuinitie.

*Lyra vpon
Luke the 22
Chap.*

Jesus did increase in wisdom, and knowledge. In Christ there is a double wisdom, one Diuine, and another humane. And according to his humane nature, hee sayth, that Christ did growe in wisdom and knowledge. &c.

*In his booke
vpon the 7.
chap. of Esay.*

The childe did growe in wisdom and age, that he might declare that he had the veritie of a humane body, his infancie did diminish no whit his diuinitie.

Whe

grew in wisdom and knowledge. fol. 204

Whether the Soule of Christ hath knowledge, or equall power with God. *In his first booke and 14 distinction.*
And whether the Soule of Christ knoweth all thinges, which God knoweth? Answer: the Soule of Christ hath not equall knowledge with God, for that the soule of Christ is a creature: And no creature is of equall knowledge with God, nor by no meanes can. For the Soule of Christ knoweth not as God knoweth.

Of that day and howe knoweth no man, &c. If wee vnderstand this of the Sonne, after his humane nature, then it is saide, hee knoweth not of it, as he is man. &c. *Gorranus upon the 13 of Marke.*

It is not your part to search out exactly the day or howe, when the sonne of man shall come, for as much as the knowledge of these things is not giuen to the Angels of heauen, no, the sonne of man knoweth them not. The Father hath reserued this vnto himselfe alone. *Eras. upon the 24 of Mat.*

And when hee saue a Figge tree neere the way, he came toward it, as hoping to haue some food. And when he came to it, he found nothing on it but leaues. Therefore, as heeing grieued that he was deceiued of his hope, he cursed it. &c. *Upon the 24 of Math.*

It

Christ in his humane nature

In his booke
vpon the
Creede, the
third In-
struction.

It is not heresie or errour, to say that the soule of Christ beganne to knowe certaine things, which by the presence of the Godheade, it did aloze perfectly see & perceiue. That said, began to knowe the same things otherwise, after the maner of men, &c.

In the same
booke, and 4
Instruction.

Our Lorde, euen all his life long, did suffer many thinges for our sakes, beeing hungry, thirstie, waxing wearie and faint, beeing reuiled, and despitefully handled, giuen out, taken, bounden, be spetted and buffeted: to these thinges and to other like, may this worde, *Passus est*, belong and be referred.

Johannes Be-
nedictus in
Marke 13.

Of that day & howe knoweth no man, &c. Christ, according to his humane nature, and humane knowledge, was ignorant of the day of Judgement: which day was wel knowne to him, as he was God. &c.

D. Caluine
in his Her-
mony vpon
the 13 of
Marke.

And when he had spied a Figge tree in the way, hee came to it, and found no thing theron, but leaues onely. &c. Some heere demaunde howe hee was deceiued, seeking fruite on a Tree, where none was to be found, specially, seeing that the time of bearing fruite was not yet come: then, why hee tooke such displeasure at the tree,
in

but in one place at once.

fol. 205

in the which there was no fault: but there is no absurditie at all herein, if we say, that as hee was man, the kinde of the Tree was unknowne vnto him: notwithstanding, it may be that hee came of purpose, knowing well enough what should come to passe.

Certainly as hee was man, hee might seeke for meate well enough. For wee must alwaies haue this discretion, and consideration of the scriptures, that when mention is made of humane things, then wee must haue respect vnto man: and in those things that pertaine to the office of a Mediatour, we must consider that God is manifest in the flesh. The God head gaue place so often as it was necessarie, that the humanitie should eyther do or suffer. Hee was able by his word to prouide meate for himselfe, yet notwithstanding, hee did it not. Furthermore, as hee was God, he knew that time of figs was not yet come.

Of that day and howe knoweth no man, no not the Angels of heauen, neither the Sonne himselfe, &c. He were too farre out of his wittes, which would not willingly submit himselfe to bee ignorant of those things, when as the Sonne of God

In the same
booke vpon
the 24 of
Math.

Christ in his humane nature

God himselfe for our sakes, is content to be ignorant. But because many thought that this was a repproache unto Christ, they went about by false interpretation, to mitigate the hardnes of this sentence. And to defend this their error, peradventure the Heresie of the Arrians was their refuge, which by this place went about to proue, that Christ was not the true and onelie God. Therefore, according to their opinion, Christ knewe not the latter day, because hee would not make it knowne to others.

But seeing it is manifest, that ignorance is attributed to Christ, as well as to Angels, wee must seeke a more proper sence, the which before we bring forth, let vs briefly put away their objections, which thinke it a repproache to the Sonne of God, to say, that there remaineth any ignorance of him. First of all, whereas they doe object, that there is nothing unknowne to the Sonne of God, wee must easily answer. That we doe know, that there were two natures in Christ, so ioyned together in one person, that both of them retained their properties: but especially, the Diuinitie rested it selfe, and did not shewe it selfe forth so often as it was meete

grew in wisdom and knowledge. fol. 206
meete for the humane Nature to worke,
that a part, which belonged there vnto,
to the fulfilling of the office of a Media-
tour.

Wherefore, it is no absurditie, to
say, that Christ which knewe all thinges,
as he was man, to be ignorant of some-
what. For otherwise, hee could not bee
like vnto vs, in being subiect to sorrow, to
anguish of the minde, and to other afflictions.

But whereas some object, that ignorance dooth not agree with Christ, because it is the punishment for sinne: it is too absurd. First of all, they shew themselves very ignorant in saying, that ignorance which is attributed to Angelles, should come of sinne; but they are no lesse blinde in the other, in that they doe not acknowledge that Christ hath therefore taken vpon him our flesh, that he might also receiue the punishment that were due for sinne.

And in that, Christ according to his humanitie, knewe not the latter day, that doth no more derogate from his Diuine nature, then the taking vpon him our flesh, &c.

And Iesus increased in wisdom, &c.
Where.

In the same
Booke upon
the second of
Luke.

Where-upon we may gather that this increasing ought to bee referred to his humane nature: for vnto his Diuinitie nothing could be encreased or augmented. It is demanded, whether that immediatly after hee was conceived in the wombe of his mother, he did not excell and surmount with the fulnes of gifts of the holy Ghost, for it seemeth a great absurditie, that any perfection should want or lacke in the son of God. The answer is very easie, if it did nothing derogate his glory, that he was made a serraunt &c. Neither is this strange from that, that as he did grow in his body, so for our cause would increas in wisdom in his soule. And when the Apostle teacheth, that he was made like vnto vs in all things (sinne excepted) without all doubt, he comprehended therein this also, that his soule was subiect to ignorance, this only is the difference between Christ and vs, that our infirmities are fast bound in vs by necessitie, hee beareth and taketh them vpon him willingly.

Certaine men beeing very fearefull to graunt that is heere said, doe referre it to the outward holwe, and doe expound it, that Christ did seeme to increase, although in very deede, there happened no newe know.

grew in wisdom & knowledge. fol. 207

knowledge unto him. I aunswere, the wordes soundeth otherwise, and plainly dooth reiect and referre this error. When as a little after Luke addeth that the child did encrease in wisdom and stature, and in fauour with God and men. &c. In fine, except it bee lawfull to denie Christ to bee made a true & perfect man, wee ought not to be ashamed to confesse that he took those thinges that can not bee seperated from a humane nature.

As therfore Christ tooke vpon him all the infirmities of man, and was like vnto men in all thinges (sinne onely excepted) so also he tooke vnto him the knowledge, the ignorance, the reason and minde of man, according to the which hee is sayde not to knowe the latter day, and therfore in an other place it is sayd: Iesus prospered in wisdom and age, & in fauour with God and men.

*D. Bullinger
in his booke
vpon the 24.
of Math.*

Of that day & houre knoweth no man, no not the Angels, nor the sonne himselte, &c. Although Christ dooth humble him selfe, to this common ignorance, it dooth nothing derogate his diuinity and knowledge of all thinges, for he speaketh in that nature that hee tooke of vs, we knowe that in Christ are two natures, which wee ought

*D. Gualter
his 112. Ho-
vpon the 14.
of Marke.*

704 101 Christ in his humaine nature

ought to confesse: his diuine nature which is coequall and consubstantiall with the father, &c. And his humane nature, which in the appoynted and determined time hee tooke of the virgin Mary: for to his diuine nature there was nothing unknowne and hidde, &c.

But as touching his humanity, hee hungered, and thirsted, and was so poore he had not whereon to lay his head, hee did saynt, sorrowe, weepe, and was ignorant of manie thinges. And as touching this place, of his comming, the day and houre is not onely kept from the Angelles, but also from himselfe as hee is man, dooth lape to bee ignorant of.

Jesus encreased in wisdom, &c.

In his 24.
Hom. vpon
the 2, of
Luke.

This can be vnderstanded no oetherwise, then onely of his humane nature, which the Sonne of G D tooke, for vnto his Godheade, nothing euer wanted or lacked, &c. Therefore, this is to bee referred to his manhood (as hee is man) that euen as hee did growe in age and stature of body, so hee did encrease as touching his Soule in wisdom and vnderstanding.

But of that daye and houre knoweth
no

grew in wisdom and knowledge. fol. 208

no man. &c. The Sonne, in that hee *D. Cheeke*
is a perfect and naturall man, knoweth *upon the 13.*
not of that day. For touching his God, *of Marke.*
hee is equall with the Father, and
hath a most perfect knowledge of all
things.

But of that day and houre knoweth no
man: No, not the Angels, nor the Son *D. Tindale*
himselfe, &c. As hee was man, hee knewe *upon the 13,*
it not: but as hee was God, hee knewe *of Marke.*
it.

Wee reade of the Sonne of GOD,
in the Revelation of Iohn, that hee hath *D. Roger*
eyes like the flame of fire, and on his head *Hutchinson*
many Crownes, and a name written, that *in his Booke*
none knewe it but hee himselfe. If none *of the image*
knew it but he himselfe, the Father know-
eth it not: whereof followeth that God
knoweth not all things.

To this I aunswere, because the Fa-
ther and Christ bee one, that the Father
knoweth it, for as much as Christ know-
eth it, nor the Text doth not exclude
the Father from the knowledge thereof,
saying. None knoweth it, but hee him-
selfe, for the Latine is, Nemo scit, that is:
No man knoweth it, but hee himselfe,
teacheth vs, that onely his Diuinitie,
knoweth it, not his humanity, for that is
excluded

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Custom must not be followed,

excluded by these wordes: No man knoweth it. But Christes Diuinity is the Fathers Diuinity, who both are all one by nature, not by person: wherefore, that which Christ knoweth, the Father knoweth also. This text doth not diminish the Fathers knowledge, but rather establisheth onely God to knowe all thinges, saying: that onely hee himselfe knoweth this name: whereby these wordes (hee himselfe) we are compelled to vnderstand the diuinity, the nature, and maiesty of God, to knowe it onely, and Christes humanity to be ignorant of it, which also doth not know the last day.

Chap. 41

A long custome must not be followed, but the truth of God.

Exo. 23, 2.

Thou shalt not followe a multitude to doe euill, neither agree to the controuersie, to decline after many, and ouerthrowe the truth.

Leui. 18, 30.

Therefore, shall yee keepe my ordinances, that yee doe not any of the abhominable customes which haue beene done before you, that you defile not your selues there.

but the truth of God. fol. 209

herein: for I am the Lord your God.

Whatsoever I commaunded you, take Deut, 12, 32
heede you doe it: thou shalt put nothing
thereto, nor take ought there from.

Feare the Lord your God, and hee will 2, Kings, 17;
deliuer you out of the handes of all your e- 39.
nemies.

Howbeit they obeyed not: but did after verse, 40,
this old custome.

Thus by prolesse of time, this wicked Will, 14, 25
custome preuailed, and was kept as a law,
and Idols were worshipped by the com-
maundement of Tyrants.

In vaine they worship mee, teaching for Math, 15, 9
doctrines, mens precept.

Ye lay the commaundements of God a Mark, 7, 8,
part, and obserue the tradition of men: as
the washing of the Idols and of Cups, and
many other such like things ye doe.

Well, ye reiect the commaundement of verse, 9.
God, that ye may obserue your owne tra-
dition.

But if any man lust to bee contentions, 1, Co, 11, 16
wee haue no such Custome, neither the
Church of God.

The Doctors.

Custome, either of simplicitie, or of Tertullian
ignorance, getting once an entrie, in his booke
is inured and hardened by succession, and of Virgins.

Do then

Custom must not be followed
then is defended against the trueth: But
Christ our Lorde, called himselſe the
trueth, no not Custom. Let them take
heede therefore, vnto whom the thing ſeemeth
newe, that in himſelfe is old. It is
not ſo much the noueltie of the matter, as
the trueth that reproveth an Heresie: what
ſoruer ſaoureth against the trueth, it is an
Heresie, hee the custome thereof neuerth
olde.

* Ignatius

to Philadel-

phus

Ciprian in

his 2. booke

of his Epist.

vnto Celsus

the 3. Epist.

* By antiquitie is Christ Jesus.

That Christ ought onely to bee heard
even the Father witnesseth from heauen,
ſaying: This is my dearly beloved ſonne,
in whom I am pleaſed, heare him: where-
fore, if Christ ought onely to be heard, we
ought not to take heed, what any man hath
thought good to bee doone before vs: but
what Christ which was before all men,
hath done before. For we muſt not follow
the custome of man, but the trueth of God,
because God ſpeaketh by Clap the Pro-
phet, and ſayth. They worſhippe mee in
vaine, teaching commaundements & do-
ctrines of men.

Vnto Iulia-
nus of bapti-
zing of here-
tiques.

Certaine men, which he overcome with
reason, doe alledge, & lay for them ag-
ainſt vs all in vaine, the custome, as though
it were a greater thing then the trueth.

but the truth of God.

fol. 210.

As though in spirituall thinges, we ought
not to followe the better things alwaies,
which is shewed by the holy ghost.

Customie without truth is the mother of
all error: wherefore, let vs leaue the er-
rour, and followe the truth.

Not the anciencie of peeres, but of ma-
ners is commendable, no shame it is to
passe to better.

Wee doe rightly condemne all newe
things which Christ hath not taught, be-
cause Christ is the way to the faithfull. If
therefore we teach that, which Christ hath
not taught, we iudge it detestable.

We must not alwaies imitate or allow,
whatsoever allowed persons haue doone:
but lay the iudgement of scriptures to it,
whether they allowe the doing of it.

When the truth is knowne, let Cu-
stome giue place to the truth, for there is
none that will doubt: but that Custome
giveth place to the manifest trueth. Also,
no man should sette more by Custome,
then by reason and by trueth, for reason
and trueth, alwayes excludeth the Cu-
stome.

He that despiseth the trueth, and presu-
meth to followe the Custome, eyther he is
envious to his brother, and froward, and

*Vnto Pom-
peius against
the Epist. of
Stephen.*

*Amb. in his
Epi. to Theo-
dosius the
Emperor.*

*In his fourth
booke of vir-
gins.*

*Augu. in his
2 booke to
Gaudentius
Epistle.*

*In his second
booke of fouly
Baptisme.*

*In his booke
of baptizing
little ones;
in*

the 8 diffin.
Canon. Qui
contempta.

Custom must not bee followed

injurious to them, unto whom the truth is opened, or else biding toward God, by whole inspiration the Congregation, or Church, is instructed or armed.

For the Lord saith in the Gospell, I am the truth, he said not: I am the custome. Therefore, when the truth is knowne, let custome give place to truth, because also Peter which did circumsise, gave place to Paule, preaching the truth. Therefore, seeing that Christ is the truth, wee ought rather to followe the truth, then custome, because reason and truth, alwaies excludeth custome.

In his Booke
of true Reli-
gion. 3. can.
the last Chap.

We love not those lightes that be subiect to the eye, least swarming from the truth, and losing shadowes, we be cast into darknesse. Let not our Religion consist in our phantasies, for any truth whatsoever it be, is better then any thing, that can of our owne head be deuised of vs.

In his 5. E-
pist. to Mar-
cellinus.

It is not true that is saide, a thing that was once well done, must in no wise be altered, for when the cause of the time is changed, good reason doth require the well done thing before, so to be changed now. That where they say, it cannot be well, if it be changed: the truth on the other side cryeth out, that it cannot bee well, if it be not changed.

changed. For that which may chaunce at one time, in diuersitie of persons, that one may doe a thing without offence, which another may not, not that the matter of it selfe is vnlikelie: but the partie that dooth it. So in respect of diuers times, of y^e selfe same person, nowe may a thing be doone, and now may it not be done, not that he is different from himselfe, that dooth it: but the time when he doth it.

The Heathen say, the religion that was first, cannot be false: as though antiquitie, and old custome, could not preuaile against the truth.

Neither may we say, why commeth it now? Why commeth it so late? For the counsaile of God that sent it, is vnsearchable to the wisdom of man.

Many there are, which faiming of faith, are not subiect to faith, and rather doe appoint themselves a faith, then receiue it, puffed up with the sence of mans vanitie, whiles they vnderstand those thinges that they lust: But will not vnderstand those thinges that be true.

I call it noueltie, because of the tongues of wicked men: who being not able to shadowe the manifest light of the truth, finde cauillations vpon the onelie name,

In his quest.
vpon the olde
and new Te-
stament, the
114. quest.
In his tenth
booke and 32
chap. of the
citty of God.
Hillarie in
the 8 booke
of the Tri-
nitie.

Bernard in
his Booke of
a solitarie
life.

Custom must not be followed,
noueltie: But this noueltie is no new va-
lutie, for it is a matter of olde Religion of
perfect godlinesse found in Christ.

Greg. to wil.
Auer. B. in
2. dist. Canon
Si consuetudo.
Aug. the 11
distinlt. Can.
consuetudine.
Arnob. in his
2 booke a-
gainst the
Gentiles.
Custom, thou must take heede of it that
the Lord saith: I am the way, the truth,
and life: he saide not, I am the Custom:
but the truth.

I allowe the custome, which notwith-
standing, is knowne to vsurpe nothing a-
gainst the Catholique faith.

The authoritie of Religion must be
weighed by God, and not by time: It be-
houeth vs to consider, not vpon what day
but what thing we began to worship. The
thing that is true, is neuer too late.

Aug. the 8
distinlt.
Pope Felix
The Lord in the Gospel said: I am the
truth: he said not, I am custome.

No man ought to preferre custome be-
fore truth and reason: for because reason
and truth alwaies excludeth custome.

Euripides.
What custome we in tender youth,
by natures lore receiue,
The same we loue and like alwaies,
and loth our lost to leaue.

Mariage of Priests is lawfull. fol. 212,

Chap. 42.

The marriage of Ministers is
lawfull.

TO auoyde fornication, let euerie ^{2. Cor. 7. 2.}
man haue his wife, and let euerie
woman haue her owne husband.

If they cannot abstaine, let them ^{verse, 9.}
marrie, for it is better to marrie, then to
burne.

Haue wee not power to leade about a ^{Chap. 9. 5.}
Wife, being a sister, as well as the rest of
the Apostles, and as the Brethren of the
Lord, and Cephas.

I beseech thee faithfull yoke fellowe, ^{Philip. 4. 3.}
helpe those woman, which laboured with
me in the Gospell.

A Bishop therefore must be vnréproue. ^{1. Tim. 3. 2.}
able, the husband of one wife.

Hauing children vnder obedience, with ^{verse, 4.}
all honestie.

For if any cannot rule his owne huse, ^{verse, 5.}
howe shall he care for the church of God?

Marriage is honourable among all, and ^{Heb. 13. 4.}
the bedde vndefiled: but whoremongers
and adulterers God will iudge.

Now the Spirit speaketh euidentlie, ^{1. Tim. 4. 2.}
that in the latter times, some shall de-
part from the fapth, and shall giue heede
vnto

Mariage of Priests

unto Spirites of errour, and doctrines of devils.

verse, 3.

Forbidding to marrie, and commanding to abstaine from meates, which God hath created to be receined, with thankes giuing of them which beleue and knowe the truth.

The Doctours.

Origen in his
24. treatise
vpon Math.

Not only they doe not, that they teach but also cruellie and without mercie, they commaund others to do, that they be not able, nor considering or weighing each mans strength. Such be they that forbid men to marrie, and from that thing that is lawfull, dyne and force men to an immoderate kinde of cleannesse.

Ciprian in
his 1. Booke
and 11. Epist.
vnto Pomp.
of Virginitie.

If they either cannot, or will not continue, better it is to marrie, then to fall into the fire with theyr pleasures, at the least, let them breede no slander to theyr Brothers and Sisters.

Ambrin his
3. Booke of
Virginitie.

God are the bands of Patrimony, yet are they bandes: And although they be bandes, yet are they bandes of Charitie. Wee looke in good, that it shalbe no hinderance to perfect life.

In his booke
vpon the 1.
to the Cor.
5. chap.

Wee see both Virgins, carefull for the worlde: and married men, carefull for the workes of the Lord.

is lawfull.

fol. 213.

All the Apostles had wives, only Iohn and Paule excepted.

In his Booke
vpon the 2.
to the Cor.
11. Chap.

Some men there be, that say, they be adulterers, that marry after that they haue made a vow: but I tell you, that they sin grieuously, that put such a sinder.

Aug. in his
Booke of the
goodnes of
marriage, di-
stinct. 27.

Many of them are kept from marriage, not for loue of their godly purpose of virginity: but for feare of open shame which shame also proceedeth of pride, for that they are more asrayde to displease men, then God. They will not marry, because they can not without rebuke: yet better were it for them to marry, then to burne, that is to say, then with the flame of their concupiscence, in their owne conscience to be wasted, they are sorry of their profession, and yet it grieueth them to confesse it.

Quidam.

In his Booke
of holy vir-
ginity, chat
34. Chap.

They that say, the marriage of such men, or womē (as haue vowed) is no marriage: but rather adultery, seme vnto me not to consider discretely and wisely, what they say.

In his Booke
of the good-
nes of wi-
dowhoode,
Chap. 10.

It commeth to passe by this unabused opinion, that where as they will remoue these women that so haue vowed, from their Husbantes, and force them to continue in their single life, they make the hus.

Mariage of Priests

husbandes of them adulterers in déede, in case they marry againe, their owne wiues being still alive.

*In the 9, cha.
of the same
Booke.*

The defrauding of their purpose, and the breach of their vow is blamed. Such are blamed, not for that they haue entred into the faith of matrimonie: But for that they haue broken their first faith, or promise of continent life.

*In the 1, booke
of the good-
nes of mari-
age, & 11,
Chap.*

Whereas Saint Paule sayth, He that is unmarried, thinketh of the thinges that pertaine unto the Lorde, that hee may be holy, both in body and in spirit, it may not so be taken, as though wee should so thinke, a Christian wife lyuing chastlie with her Husband, is not holy in body. For it is generally said unto all faithfull: Knowe ye not, that your bodies bee the Temple of the holy Ghost? Therefore if the man & wife keepe their faith both betwene themselves, and to the Lord, their bodies are holy.

*In his questi-
ons of the old
and new Te-
stament, the
Question.*

Holy holy Samuel begat children: and yet nothing abated the merits of his righteousness. Zacharias the Priest, in his olde age begat a Childe, wherefore then is that thing accused, that is proued to do no manner hurt.

The Husband of one wife, S. Paule
wri.

Writeth not this, as making a Lawe, as if *Christ. in his 10. hom. vpon Tim.* it were not lawfull for a man to be made a Bishop without a wife: but he appointed an order in that behalfe. For it was lawfull for the Jewes, to be coupled in the second Matrimonie, and to haue two wiues at one time. Notwithstanding, mariage haue much trouble in it selfe, yet may it so be taken, that it shall be no hinderance to perfect life.

Mariage, not onely hindereth nothing, *In his 21 Hom. vpon Geni.* towards the knowledge and Service of God, if wee will be sober: but also bringeth vs great comfort, for it oppresseth the raging furie of nature, and suffereth vs not to bee dasht and tost as the waues of the Sea: but causeth that our shippe may luckilie arrive into the Hauen. And for that cause, hath God giuen this comfort vnto mankind.

So precious a thing is matrimony, that with the same thou mayest bee promoted, *In his 7 Ho. vpon the Hebr.* euen vnto the Bishops chaire: vse mariage with discretion, and thou shalt be the chiefe in the kingdome of heauen.

The maner of certaine virgins, not well behauing themselves, defameth and shameth the holy purpose of Virgines, and the glozy of the heauenly and Angelicall fami-

Hier. ad virginem De-metriadem.

Mariage of Priestes

familie, whom wee must plainly charge, that either they marry, if they can not abstaine: or that they containe, if they will not marry.

In his Booke
upon the first
cha. to Titus.

Touching this place, some men thinke thus: by custome of the Jewes, it was lawfull for a man to haue two wiues, or moe at once. And this they take to be the Apostles commandement, that he, that is to be chosen a Bishop, haue not two wiues, or moe together at one time.

Vpon the I
Epistle to
Timothy, &
3 Chap.
In his 1 booke
against Iu-
dianus.

Let the Deacons be the husband of one wife, not that they should needes marry a wife, if they haue none: but that they shold not haue two wiues together.

And if Samuel, which was brought vp in the Tabernacle, married a wife, what maketh that against virginity? As though that many priests had not wiues also now adayes, and that the Apostles describeth a Bishop to be the husband of one wife, ha-ving children in all chastitie.

In his Booke
vpon the Eph.
the 37. dist.
Ca. Legant.

Let the Bishoppes and Priestes reade this, which teach their Sonnes secular learning, and maketh them reade Comedies, and sing writings, after that they bee brought vp, by the charge and cost of the Congregation.

If any man consider, that his own virgin,

is lawfull.

fol. 215.

gin, that is to say, his owne flesh, groweth proud, & boyleth vnto lust, and cannot stay it, there is laide vpon him a double necessity, either to take a wife, or to fall.

*Hierome in
his 1 Booke
against Io-
ninian.*

If any man call lawfull copulation, and begetting of children, corruption and filthines, hee hath the deuill, that fell from God, dwelling within him.

*Ignatius vnto
Philadelphien.*

Wee must haue consideration of men, and measure our Doctrine according to e- uery mans abilitie: and vnto such men, as cannot take the word of chastity, we ought to graunt marriage.

*Cirill in his
16 Booke
vpon Leuit.*

Let them study to keepe and continue the chastity of their body undefiled, or els, let them be coupled with the band of one marriage.

*Isidorus, the
distinct. 23
Hic igitur.*

Excuse not thy selfe by thy marriage, thy Lord was at the marriage Feast, and honoured marriage with his presence, and yet dost thou blame marriage: And sayst thou that marriage is an hinderance vnto godlinesse: I tell thee, marriage is no manner of hinderance vnto vngodlinesse: wilt thou know that it hindereth not to haue a wife, and children: Had not Moses wife and children: Beholde, Peter a pillar of the Church: he had a wife, therefore finde no fault with marriage.

*Chrysost. in
his 3 Tome
against the
Iewes Gen-
tiles, & He-
retiques.
Page 363.*

Who

Marriage of Priests

*In his 4 Ho.
and 1 Tome,
in Esay, upon
these wordes,
I haue seene
the Lorde.*

Who speaketh these words: Elapas, the beholder of the celestall Seraphims: who, notwithstanding, hee had company with his Wife, yet hee quenched not the grace of God.

Elap had a sonne, and a wife, that thou mayst vnderstand that marriage is not ill: but fornication is ill.

What did marriage hinder thee: no thy wife is giuen to thee to be thy helper, and not to deceaue thee.

*Athanasius
to Dracon-
tius.*

Many of the Bishops haue not married: contrariwise, Monks haue becom fathers of children.

*Cassiodorus
in his 6 booke
and 14 chap.*

At that time they say, Euphichius the Bishop of Cesaria died in martirdom, ha- uing married a wife a little before, being as yet in manner a new married man.

*Eusebius in
his 3 Booke
and 30 chap.*

Clement indeed, writing against them which despise marriage, beside many other, saith also these wordes: Do they disallow the Apostles also: For Peter and Philip had wiues, and married their daughters vnto men: but euen like wise, Paul the A- postle is not ashamed in a certaine Epistle of his, to make mention, or to salute his companion and yoke fellow, the which woman, he said that he led not about with him, for this intent, that hee might more easily

easily and without lesse comber preach the Gospell.

I also Pollicates, the least of you all, In his first
obserue & keepe after the tradition of my Booke, and
Fathers, and of them only whom I haue 24, Chap.
following from the beginning, for seauen
of my forefathers each one after other in
order, were Bishops (& I am the eight)
which hath kept this day.

My mother being giuen to my Father Greg Naz-
of God, became not ouely his helper, for anene vpon
that had beene no great wonder: but also the Epitaph
was his leader & Captaine, both by word of his Father
and by dede, trayning him vnto best. B: of the
And albeit in other thinges, it were best Nazianzen.
for her to be subiect vnto her Husband for
the right of marriage, yet in Religion and
godlinesse, she doubteth not to become his
maistresse.

Neither of these two, matrimony, nor vpon the
single life, doth either ioyne vs to God, or Epitaph of
to the world, or withorawe vs fro God, or Gorgonia.
from the world: that the one ought to bee
refused, and the other absolutely, and of it
self ought to be praised, it is the mind that
ruleth both marriage and virginity.

There be some that say, that marriage Gregory
must bee broken for Religious sake, and Pope, in the
holinesse: but this is to be knowne, that if 27, distinct.
the

Marriage of Priests

a question,
Canon. Sunt
qui.

the law of man grant this, the law of God
forbiddeth it, for the truth by himselfe saith:
Those that god hath coupled, man cannot
part a sunder.

In the Coun-
cell of Gan-
gra. Chap. 4.

If any man make difference of a married
Priest, as if he may not minister the obla-
tion, because of his marriage, & abstayneth
from his oblation, accursed be he.

In the Coun-
cell of Constan-
tinople dist.
31 Quoniam

If any man contrary to the Apostles
Canons, presume to remoue either priest
or Deacon, from the vse and company of
his lawfull wife, let him be deprived. And
in like manner, let the Priest or Deacon be
excommunicate, that putteth away his
wife, vnder the callow of Religion.

In the Coun-
cell of Anci-
ra, Canon 9.

Deacons, as many as be ordered, if at
the time of receauing Orders, they made
protestation, & said, that they would ma-
ry, for that they finde not themselves able
so to continue without marriage, if they af-
terward marry, let them continue in the
ministry, for as much as the Bishop hath
giuen them licence.

In the Coun-
cell, Tolet. 8,
Canon. 7.

A vowe, ill and vnbuddesly promised,
ought not to be kept.

The Council
of Nice holden
in the yere of
our lord, 330

The Council which was gathered to-
gether at Nice, willing to reuolue the life
of Churchmen, did set them certain laws,
which they call Canons or Rules.

In

In the treating whereof it was thought
good to some, to bring in a lawe, that Bys-
shops, Priestes, Deacons, and Subdea-
cons, should lie no more with their wives
which they had married before they con-
secration: But the holy Confessor Paph-
nutius rose up and did resist them: saying,
and protesting that mariage was honora-
ble, and that it was Chastitie for a man to
lie with his owne wife. And so he advised
the Counsaile, that they should not make
any such law, assuring them, & the matter
was great, & might bee an occasion of for-
nication eyther vnto them, or vnto theyr
Wives. And thus Paphnutius did sette
forth the matter (albeit he were unmarried
himselke.) And the whole Counsaile and
Synode, commended his opinion, and
decreed nothing in this matter, and left it
to every mans will, and not to bee of anie
necessitie.

It may happen that in some case, a vow
may bee either utterly ill or unprofitable,
or an hinderance vnto some other good
things of more weight. And therefore it
must of necessity bee determined, that in
such a case a vowe ought not to be kept.

If any man haue vowed, and cannot
contains, & hauing assailed all meanes, yet de-

Rufi. lib. 1.
chap. 4.

Thomas of
Aqui. 22 q.
88. Art. 10.

Profu
C. 110.

Marriage of Priests

Philip. ca. 79 he neuer the nearer, I woulde aduise him that he should prouide for the safety of his soule by marriage.

*Cardin. ca-
retanus in
Quod liberis
against Lu-*

It cannot be proued neither by reason, nor by authoritie, speaking absolutely, that a Priest sinneth in marryng a Wife: for neither the order of Priestthoode, in that it is order, nor the same order in that it is holie, is any hinderance to matrimonie. For Priestthoode breaketh not marriage, whether it be contracted before Priestthoode or afterward, setting all Ecclesiastical lawes a part, & standing onely vnto those thinges that we haue of Iesus Christ, and his Apostles.

*Clem. Alex.
in his 5. book
Stromat.*

All the Epistles of the Apostles, which teach sobriety and continent life, wherein they containe innumerable preceptes touching Matrimonie, bringing vp of Children, & gouernment of the house, yet they neuer forbid honest and sober marriage.

*In his 8 di-
stinct. cum in
praterito in
the Glosse.*

They say that in old times, before Pope Sixtus, it was lawfull for Priests to marry. (This was foure hundred yeres after Christ.)

*In the de-
crees 2. 2. Q. 4.
chap. malis.*

In an euill promise, breake thy faith. In an vn honest vowe, change thy purpose: that thou hast vnadvisedlie vowed see thou doe it not. It is an euill promise,

th

that is kept with wickednes.

Belagius Pope, did create the Bishop of Siracusa, who had wife and Children at that time.

Pope Siluerius, pope Deusdedit, pope Adrian 2. Pope John 15. Pope Felix, 3. Pope Elix, 26. Pope Agapitus, pope Gelius, pope Bonifacius, pope John, 10. Pope Theodorus, &c. were all popes, bishops, and priests, with many other more that were found, being priests fornes, ruled the Apostolique Sea of Rome.

I reckon that there was neuer more pure and honest priestes in the Church, then there was then, when the helpe of marriage was open to every man. Eusebius saith, that the ministeries and secrets of the Altar, be higher in dignitie, then that they may be occupied of married men. Then Saint Paule did wrong, and forgeresse, which alloweth and admitteth, not onely Deacons, but also Bishoppes, and priestes, which haue wiues, to the holie Ministeries of the Altar. I will not speake now of Peter which was married, and Phillippe the Deacon. Belike the Church of Christ was in greater blindness, which then could not see, that the ministerie of the altar should not be comitted.

Marriage of Priests

ted vnto married men, what thinketh and
iudgeth that counsell, which pronounceth
them accursed, which refused to be at the
communion of a priest, which hath a wife.

In his Epist.
to Christo-
pher B. of
Basilide.

A great part of the Priestes liueth in
great infamie, and with a sore wounded
conscience and an vngaire, hankeleth the
holle Sacraments. And for the most part
they leaue all theyr labours: and the fruite
that should come of them, because theyr
teaching is despised and set at naught, for
theyr shameful liuings.

There is nothing more to bee desired,
then that a Priest might liue free fro ma-
riage, and might wholy serue the Lorde:
but after that hee hath assayed all remedies
and is neuer the better, & the rebellion of
the flesh cannot be overcome, this then
is next to be done, let him liue chastly with
one, not for pleasure, but for a remedy,
hauing his wife alwaies, endeuoring him
selfe with all his power that he which hath
a wife graunted him, fill up & recompent
the weakenes of the flesh, with other good
liuing beside, and with holy studie, for by
this meanes, euery man shall knowe that
he hath taken a wife for neede, and not for
pleasure.

And I doubt not but there are many li-
uings,

shops, which perceiue that it is euen so, as we say: but heere I am afraid that lucre & aduantage stop vs, that we followe not it which we know is best. If the Bishops would assay to change the single living into marriage, peradventure the Officials and Commissaries would repine, which doe perceiue more aduantage of Priests Concubines, then they should haue by Priests wiues, if they had them.

Take away from the Church honora- *Barnard in*
ble marriage, and the bed vndefiled: shalt *his 66 Ser-*
thou not replenish it with Concubines, *mon vpon the*
with incestuous persons, Sodomiticall vi- *Canticles.*
ces, and finallye with all kinde of beastlie filthinesse.

In those daies Priests commonly had *Auentius in*
wiues, as other Christian men had, & had *Hislor. Bo-*
chyliden also, as may appeare by auncient *notum.*
instruments, deedes of gittes, and which were giuen the to Churches, to the Clergie, and to Religious houses, in the which instruments, both the Priests and theyr wiues also with them, which there be called Presbyterisse.

These glorious braggers do vaunt them selues to bee the followers of the Lorde, who neither had wife, nor yet possessed any thing in the world. &c. To these the

Clem. Alex.
in his 5 booky
Strom. 7.

Mariage of Priests

This Clem.
wrote 80
yeeres after
Christ.

Scriptures maketh answer: God with-
standeth the proude, and giueth grace to
the humble. Againe, they consider not the
cause, why the Lord tooke no wife.

First, he had his owne peculiar Spouse
which is the Church. Moreover, neither
was hee a common man, that hee should
stande in such neede of a helper, after the
fleshe.

Holderich
Bishop of
Augusta, to
Poppe Nich.

There be some which take Gregory for
a maintainer of the same Sect, whose teme-
ritie I laugh at: whose ignorance I la-
ment, for they do not know that the pri-
lous decree of this heresie, established of
Gregorie, was afterward purged of him
with the worthy fruite of repentance, whi-
as vppon a day, out of his Ponder was
drabone sixe thousand Chiltrens heades:
when he sawe it, hee vterly condemning
his decree, did praise the counsel of paul,
Melius est nubere, quam viri, adding of
his owne, Melius est nubere, quam mor-
tis occasionem prae bere.

Behold the
frutes of po-
pish chastitie.

The element
cause 3 Que.
in the Gl-se
in the chap.
abst.
Polid. Fir in
bū 6 book of

If it happen, that a priest be seene to em-
brace or cull a woman. (in his armes,) he
shalbe iudged & interpreted, that hee dooth
it to blesse her. (Behold popish blessings.)
The restraint of a priests marriage, was
first attempted in England, in the prece of
our

our Lorde. 970. And the same afterwards was concluded in the West church, in the yere of our Lorde. 1100. & neuer before.

Priestes liued a thousand yeres together with their Wiues: no law being to the contrarie.

The Greekes make no promise of continence or single life, neither secretly nor expressly.

Now as wee doe not condemne marriage: neither deny, but that married men in the Primatiue Church, and before the Gospell was so generally receiued, as it was at length, were, and might be called to the dignitie of Bishoprick.

Chap. 41.

Against vnpreaching Prelates, and dumbe Ministers, that cannot teach and instruct the flocke.

What hast thou to do, to declare my ordinaunces, & thou shouldest take my couenant in thy mouth.

Seeing thou hatest to be reformed, and hast cast my words behind thee.

See diligent to knowe the state of thy flocke: and take heede to the heards.

Her also that is slothfull in his worke,

the history of England, and in his 5. booke of the inuentures of things. Fabian in his chro. in the 293. page.

In his 31. distinct. chap.

Quoniam.

D. Hard. in his booke a detect. of sundry soule errors. fol. 260.

Psal. 5. 16.

verse, 17.

Prou. 17. 2.

Chap. 8. 9.

is

Against vnpreaching Prelates.

is euen the Brother of him that is a great waster.

chap. 29, 18. Where there is no preaching, the people decay: but he that keepeth the Law, is blessed.

Esay, 42, 10. Who is blind, but my seruante: or is deaffe as my messenger that I sent: who is blinde as the perfect, and blinde as the Lords seruant:

Esay, 56, 10. Their watchmen are all blind they haue no knowledge, they are all dumble dogges and they cannot barker: they lie and sleepe, and delight in sleeeping.

verse, 11. And these greedy dogges can neuer haue enough: and these shepherds cannot vnderstand, for they looke vnto theyr owne way: euery one for his aduantage, and for his owne purpose.

Chap. 58. 1. Cry out, spare not: lift vp thy voyce like a Trumpet, and shewe my people theyr transgressions, and to the house of Jacob theyr sinnes.

Ierem, 1, 7. The Lorde sayde vnto mee, Say not I am a childe, for thou shalt goe to all that I shall sende thee: And whatsoeuer I commaund thee, shalt thou speake.

verse, 8. Be not afraide of their faces: for I am with thee, sayth the Lord.

Cap. 23. 1. Woe bee vnto the pastors that destroy and

and scatter the sheepe of my pasture, sayth the Lord.

We haue scattered my flocke, and thrust them out, and haue not visited them: behold, I wil visite you for the wickednes of your works, saith the Lord.

Cursed bee he that doth the worke of the Lord negligently. Chap. 48. 10

Woe be vnto the foolish Prophets that followe their owne spirite, and haue seene nothing. Ezech. 13. 3

O Israel, thy Prophets are like foxes in the wast places. verse, 4.

We haue not risen vp in the gaps, neither made by the hedge, for the house of Israel, to stand in the battaile in the day of the Lord. verse, 5.

Go vnto them that sow pillowes vnder all arme holes, and make vailles vpon the head of euery one that standeth vp, to hunt soules, &c. verse, 18.

O sonne of man, I haue made thee a watchman vnto the house of Israel: therfore thou shalt heare y word at my mouth, and admonish them from me. Chap. 33. 7.

When I shall say vnto the wicked, O wicked man, thou shalt dye the death, if thou doest not speake, & admonish the wicked of his way, that wicked man shall dye for

Against vnpreaching Prelates,

for his iniquity: but his blood will I require at thy hand.

Chap. 34. 2. **Woe** bee unto the shepheards of Iſrael, that feede themſelues: ſhould not the ſhepheards feede the flocke?

verſe. 3. **We** eate the fat, and wee cloath our ſelues with the wool: wee kill them that are fed, but we feede not the ſheepe.

verſe. 10. **Thus** ſaith the Lord, Behold, I come againſt the ſhepheards, and will require my ſheepe at their hands.

verſe. 12. **Seemeth** it a ſmall thing unto you, to haue eaten up the good paſture, but ye muſt tread downe with your feete the reſidue of your paſture.

Hosea, 3, 6. **My** people are deſtroyed for lacke of knowledge, becauſe thou haſt reſuſed knowledge, I will alſo reſuſe thee, that thou ſhalt bee no Priſt to mee: and ſeeing thou haſt forgotten the law of thy God, I will alſo forget thy children.

verſe. 8. **They** eate up the ſinnes of my people, and liſt up their miſdeeds in their iniquitie.

verſe. 9. **And** there ſhalbe like people, like priſt, for I viſite their wayes vpon them, and reward them their deeds.

Chap. 6, 6. **And** as theeuſes wayte for a man, ſo the company of Priſtes marther in the way
by

by my consent, for they work mischief.

Behold, the daies come, saith the Lord Amos, 8, 13
God, that I will send a famine in the land:
not famine for bread, nor a thirst for water:
but of hearing the word of the Lord.

The priests lips should preserve know- Mala, 2, 7,
ledge, and they should seeke the law at his
mouth: for he is the messenger of the Lord
of Hosts.

O Idoll Shepherde that leaueth the Zacha, 2, 17
flock: the sword shalbe vpon his arme, and
vpon his right eye.

Ye are the Salt of the earth: but if the Math, 5, 13,
Salt haue lost his sauour, wherewith shall
it be salted? It is therefore good for no-
thing, but to be cast out, and to be troden
vnder the feete of men.

Ye are the light of the world. A Cittie verse, 14,
that is set on a hill cannot be hid.

What I tell you in darkness, that speak Cha, 10, 27,
ye in light: and what ye heare in the eare,
that preach ye on the houles.

Go thertore and teach all nations, bap- Chap. 28, 9,
tizng them in the name of the father & the
Sonne, and of the holy Ghost.

Teaching them to obserue all thin-
ges, whatsoeuer I haue commanded you,
et.

The kingdom of heaue is as a man, that Math, 25,
going

111.10 **Against vnpredaching Prelates,**
going into a strange Countrey, called his
servants, & delivered to them his goods.

111.11 And unto one hee gave five talents, and
to another two, and to another one, to eve-
rie man after his owne abilitie, & straight-
way went from home.

verse, 16. Then he that receaved the five talents,
went and occupied with them, and gained
other five talents.

verse, 17. Likewise also, he that receaved two, hee
also gained other two.

verse, 18. But he that receaved that one, went and
dugged in the earth, and hid his Masters
money.

verse, 19. But after a long season, the Master of
those servants came, and reckoned with
him, &c.

verse, 20. Cast therefore that unprofitable servant
into utter darkness: there shall be weeping
and gnashing of teeth.

Luke, 10, 2. The Harvest is great, but the laborers
are fewe: pray therefore the Lord of the
Harvest, to send forth the labourers into
his Harvest.

Chap, 12, 42. Who is a faithfull steward, and wise,
whom the Master shall make Ruler over
his household, to give them their portion of
meate in due season?

verse, 43. Blessed is that servant, who his master
when

when he commeth shall find so doing.

But if that seruant say in his hart, My Maister dooth deferre his comming, and shall beginne to smite the Seruants and Paydents, and to eate, and drinke, and to be drunken. verse, 45.

The Maister of the seruant, will come in a day when hee thinketh not, and at an houre when he is not ware of: and wil cut him off, and giue him his portion with the vnbeleeuers. verse, 46.

And that seruant: that knowe his Maisters will, and preparerh not himselfe, neither did according to his wil, shall be beaten with many stripes. verse, 47.

Which of you minding to build a Tower, sitteth not down before, and counteth the cost, whether he haue sufficient to per-
forme it. Chap, 14, 28

Giue an account of thy stewardship, for thou mayst be no longer steward. Chap, 16, 4

Take heede therefore vnto your selues and to all the flock, whereof the holy ghost hath made you ouerseers to feed the church of God, which he hath purchased with his owne blood. Acts, 20, 28

The hireling fleeth because he is an hireling, and careth not for the sheepe. Ioh, 10, 13,

Iesus said to Simon Peter, Simon, sonne Ioh, 13, 15

Against vnpreaching Prelates;

Donne of Tona, louest thou me more then these? He saide vnto him, yea Lord, thou knowest that I loue thee, he saide vnto him feede my Lambes.

verse, 19.

He saide vnto him againe the second time, Simon the Son of Tona, louest thou me? He saide vnto him, yea Lord, thou knowest that I loue thee, He saide vnto him, feede my sheepe. &c.

Rom, 10, 14

How shall they call on him, in whō they haue not beleueed, & how shall they beleue in him, of whom they haue not heard? and how shall they heare without a preacher?

verse, 15.

And howe shall they preach except they be sent.

1, Cor, 9, 14

So also hath the Lorde ordained, that they which preach the Gospell, should liue of the Gospell.

verse, 16,

Woe is vnto mee, if I preach not the Gospell.

1, Cor, 12,

I seeke not yours, but you.

All seeke their own, and not that which is Iesus Christes.

Phil, 2, 21,

1, Tim, 4, 16

Take heede vnto thy selfe, and vnto learning: continue therein, for in doing this, thou shalt both saue thy selfe, & them that heare thee.

1, Pet, 5, 2,

Feede the flock of Christ, which dependeth vpon you, caring for it, not by con-

straint,

strait, but willingly: not for filthy lucre,
but of ready minde.

That as though yee were Lordes ouer ^{verse. 3.}
Gods heritage, but that ye may be ensam-
ples to the flocke.

And when the chiefe shepheard shal ap- ^{verse. 4.}
peare, yee shall receaue an incorruptible
crowne of glory.

They that haue ministred wel, get them ^{1, Tim. 13.}
selues a good degree, & great liberty in the
faith, which is in Christ Iesus.

Hold fast the faithfull word, according ^{Titus, 1.}
to doctrine, that hee also may be able to ex-
hort with wholsome doctrine, & reprove
them that say against it.

Remember them which haue the ouer- ^{Heb. 13, 7.}
sight of you, which haue declared vnto you
the word of God, &c.

Thou shalt not unnesse the mouth of the ^{1, Cor. 9, 9.}
Oxe that treadeth out the corne, &c.

The Doctors.

THE name of a Bishop, is the name of
labour, and not of honour.

Shutte vp no longer from them the
kingdome of heauen: ye shutte it vp whi-
lest ye doe neither preach and correct them
that offend, nor shew your selfe to liue ver-
tuously: bee yee therefore an eye vnto the
blind,

*Aug. in his
19, booke &
19, ch. of the
city of God.
In his 39. ser-
mon to the brethren
in the wil-
dernes.*

Against vnpreaching Prelates, blinde, and a scote vnto the lame.

In his 42.
Serm of the
same booke.

Let vs (that beare the name of Pastors
ouer Churles Flocke) mortifie our flesh
through abstinence: destroy our couetous-
nes through almes giuing: & forsake our
pride through meekenes. For like as it is
impossible for the euil man, drowned in all
kinde of vices, to enter into the heavenly
Paradise: euen so is it for the lecherous,
couetous, stout stomacked, and vnpreach-
ing Pastour, to make the Parishioners
chast, humble, and meke, able to embrace
the kingdome of God.

In his 37.
Serm of the
same booke.

O ye Priests of the Lord, do ye no longer
euill, but learne to doe good: Feede your
flocke with the pure word of God, & with
the goodly conuersation of your living.

In his booke
of sound doc-
trine, the 7.
Chap.

O ye Preachers & Pastours, that haue
taken vpon you to feede Churles flocke. I
do exhort you (on Gods behalf) that you
walke worthy that vocation wherewith ye
be called, & that ye be the same in life that
ye professe in word. For what doth it pro-
fit thee to be called that thou art not, & to
burpe a strange name?

In his 42.
Serm of the
brethren in
the wilder-
nesse.

Let vs feed Churles flocke committed
vnto vs, let vs giue bread to such of them
as be needy, leaue they faint by the way: let
vs feede them also with angelicall fode,
with

with teaching and example of our lyving,
least the whole flocke perishe. For we be
appointed vnto the blinde and ignorant as
leaders vnto light, vnto the lame and sicke
as comforters, more to be esteemed then
Angels: but whiles we are negligent in
this our office, wee are to be esteemed
worse then devils.

Consider that it is the office of priests,
to aunswere when they are demanded of
the lawe, if hee knowe not the lawe of the
Lorde, he declareth evidently that he is no
priest. For it appertaineth vnto the Lords
priests to knowe the law of the Lorde, and
when he is asked, to make aunswere vnto
it.

In his booke
7th Aggeat.

Take heede (O yee Pastours) least
the Lord say vnto you, I haue made thee
a steward ouer my householde: And thou
hast giuen them no bread. Therefore thou
art not a gatherer together, but a scatterer,
not a watchman, but a sloughy one. Take
and cast him into vetter darkenesse.

In his 41.
Sermon to the
brethren in
the wilder.

Thou holdest thy peace, and doost not
(by preaching) reprove the. O thou hire-
ling, thou seest the wolfe conning, and
thou runnest away, peradventure thou
wilt aunswere and say: behold I am here
that yee not run away (from my flocke)

In his 47.
treatise upon
Iohn.

ff.

Thou

Against vnpreaching Prelates.

Thou runnest away, for that thou heldest thy peace. Thou heldest thy peace, because thou diddest tremble and feare. The flight of thy minde, is of feare. Thou tarryest with thy body, but thou fliest in thy minde. &c.

In his 49 ser
of the words
of the Lord
in Iohn.

Thys flicyng is not of the bodie, but of the minde. When thou seest a wicked sinner, and reprovest him not, but art silent, thou fliest away. &c.

In his booke
of 50. Hom.
the 7. Hom.

O Brethren most deere, if everie man at the last day of iudgment, shall scarce be able to giue account for himselfe, what shall become of our Priests then, at whose handes so many soules shall bee required, that they must giue account to the Lord for.

Amb. in his
serm. of A-
braham.

It is a shamefull lie, for any man to call himselfe a Christian, and do not the works of Christ.

In his serm.
of fasting.

He that preacheth Christ, ought to shew himselfe whollie estranged from all kind of vices.

Hier. in Le-
uit. distict.
36.

If any man will be a Pastour, not onely in name, but also in deserving, let him follow Moyses, and let him followe Aaron. For what is sayde of the? That they went not from the Tabernacle of the lord, ergo Moyses was continually in the Taberna-

He. What businesse had hee there: Hee
read the Scriptures: taught the people;
used prayer. These three workes ought
a Pastour to doe, if he will follow Moyses
and Arohn. &c.

Some men there be of our order, which *In his 84 Epist. to Rochin.*
for none other cause, doe pretend and goe
about to be made Ministers & Deacons:
but that they may haue the more libertie
to shew themselves pleasant before women.
And all their whole care and studie is then
of theyr apparrell; that it may be sweete
smelling, and their shooes sitte cleane to
theyr feete, that the haire of theyr head,
(with the drawing ouer of a hote bodkin)
be finely wrinkled and curled; and that
theyr fingers may be glistering with gold
Rings.

Such men when you espie, iudge them *In his 3 Epist. vnto Nespolian.*
rather brydegroomes or wooers, the priests
or men of the Cleargie.

Eschew the company of that Pastour,
that exerciseth himselfe in worldly affaires
as though thou knewest him to be infected
with the pestilence.

The prouiding for the poore, is the
glorie of the Pastour: and the studie of
his owne commodities, the rebuke of a
Priest.

Against vnpreaching Prelats,

Chriſt. in his
hom. vppon
Matth.

It is a great ſhame for the prieſtes and
for ſo many as bee of the Cleargie, when
Lay men be found faithfuller, and more
righteous then they.

In his 43
hom. vpon
the 13. of
Matth.

What ſaith hee of the Prieſtes? The
Scribes and Pharifees ſit vppon Moſes
chayre. That is, we haue many prieſtes,
and fewe prieſts. Many there are in name,
but fewe in labour and work.

The choiſe maketh not a prieſt, but the
prieſt the chayre: the place maketh not the
man holy, but the man the place. &c

Orig. in his
booke of a
Paſtour.

To Venian-
tius the Biſh.

The light of the ſlocke, is the flame of
the ſhepheards.

The ſhepheard that dooth not rebuke
them that offend, without doubt he ſlaith
them by holding his peace.

In his 17.
hom. vppon
the place the
labourer in
weedy of
his reward.

What do ye (O ye ſhepheards) holme
may wee be bolde to receiue wages, and
yet be no workemen? Wee take the pro-
ſite of the holie Church for our daile ſu-
pend, and yet doe wee labour nothing at
all in preaching for the euerlaſting
Church.

In his hom.
vpon Ezech.

Wee that be called Paſtours, beſides
thoſe euils that we haue of our owne, wee
adde alſo other mennes deathes, for wee
ſlee many in that wee ſee them daile go-
ing vnto death, and yet doe ſluggiſh hold
our

our peace.

The Pastour fleeth away, not in changing of place, but in keeping away theyr comfort from them. He fleeth away, when he seeth wickednes, and holdeth his peace: he fleeth, that hideth himselfe with holding his peace.

In his 4. homily vpon
Ezechiel.

There are called Priestes: but wee are not Priestes in labour.

In his fourth
booke and 32
Epistle.

The earth cryeth when the subiects do sorrowe and lament the rigour and cruell oppression of theyr gouernour: And such doo eate the frutes vnpayd for, as do take the Ecclesiasticall commodities for the vse and commodities of the bodie, and do not bestowe the ministerie of exhortation vnto the people.

In his 22
Morrall.

Let vs well weigh, and consider with our selues, howe great damnacion it is, without any labour or paynes, to take vnto vs the wages of hire, bus onely to labour and trauaile.

In his 14
hom. vpon
Ezech.

The Pastour or Curate is not without blame, of whose flocke any dooth (through his default) perishe for want of hearing the Word of life. For where one of the flock dooth perishe through his default, there the Pastour or Curate for his keeping silence, is found guilty of his death.

In his 11.
Morrall.

Against vnpreaching Prelats,

a Hilary in
his 3 canon
vpon Math.
b Bernard in
his 78. serm.

a The Churches wherein Gods worde
watcheth not, suffereth shipwracke.

b To be the Apostles successors all doth
couet, but fewe or none will be theyr imi-
tators and followers.

In his second
serm. of the
resurrection
of Christ.

Feed with thy minde, feed with thy
mouth, feed with thy worke. With thy
minde, by prayer: With thy mouth, by
preaching and teaching: With thy work,
by helping the needy.

In his sermon
on the con-
version of S.
Paul.

O Lorde, wickednesse hath proceeded
from the elder Judges & Elders, which
came to rule the people. We cannot now
say, as the people is, so is the Priest: for
the verie people, is not so wicked as the
Priests.

In his serm.
at the Synode
holden at
Reims.

Nowe haue wee not hirelings (to rule
the flocke) in the steede of Shepherds:
nor Wolves in steede of hirelings: but in
steede of Wolves we haue deuils.

Job. Vitalis
the Cardinal
in Speculo.

And of the priestes of this age, the Pro-
phet Esay, hath written thus: The Pri-
ests themselves are voyd of understand-
ing, they haue all followed theyr owne
way, every one euen from the highest to
the lowest.

Bonif. de con-
secratione di-
uinit. 1. chu.
1. Pasa.

We had treene Cuppes, and golden
Priests: but now we haue golden Cups,
and treene Priests.

and dumbe Ministers. fol. 228.

As much as good life by his example dooth profite: So much more dooth that Pastour hurt by silence.

In the 4. distinct. chap. debet.

Furthermore, as it is a great danger for Pastours to be vnlerned and not able to preach, so is it a great danger for Subiects not to be obedient.

In the same place in chap. dispensatio.

If there be founde any priest that is ignorant and not able to teach, let him bee thrust out, and banished fro the church.

In the 38. distinct. cap. omnes,

The Counsell of Tolete, teacheth vs, that the priestes of God ought to auoyde ignorance, which is the mother of all errors.

And therefore specially in priestes it ought to be auoyded: they ought to reade the holy Scriptures, that they may bee able to instruct and teach the people (committed to their charge) as well in the knowledge of sayth, as in manners.

In the same 38. distinct. cap. ignorantia.

And this is proued by the authoritie of the Apostle, that sayth. Take heede vnto thy selfe, and vnto learning, &c.

Priestles ought to bee discerned from other men, by doctrine, not by apparell; by theyr conuersation, not by their habite; by the puritie of theyr minde, not by their countenance. They are rather to be taught

The Clergy of Ravenna, so Cardus caluus, Ant. Dom. 876

Against vnpreaching Prelates,
taught that mockt: wee may not please
their eyes: but must pource into their minds
Gods precepts.

*Aurelii spe-
culu in An-
tilogia.*

Through the bilberie of the Courte of
Rome, Baudes, Cookes, Hostelars, and
Chaplen bee placed in offices to gouerne
the Churches.

*Antonius
vna Arma-
fuit.*

Let no man buy the office of priesthoode
with money, let it be esteemed how much
euery priest deserueth, not howe much he
is able to giue: but let him be ordered No
pretis sed preibus, that is, not with price
but with wapers.

*Christophan
hi. 43 hom.
vpon Math.*

Certaine Priests there bee, that binde
a peece of the Gospell about their neckes.
Tell mee, thou foolish Priest: is not the
Gospell euerie day read, & heard of men
in the church? If the Gospell doe not pro-
fite a man being put in his eare, how then
can it profite him being tied at his neck, for
wherein testifieth the power of the Gospel:
in the foyme of the letters, or in the under-
standing of the sense?

*Haymo vpo.
Tim. the 3.
Chap.*

Hee that will be a Minister, must haue
three things in him: First, that hee be of a
good religion. Second, that hee be of a good
life & conversation. Third, that hee be able
to exhort with wholesome doctrine, and al-
so to reprove them that gamesay it.

Chap.

Of Choyse and difference, &c. fol. 229,

Chap. 44.

Of choyse and difference of meates.

That which goeth into the mouth Mat. 15, 11.
defileth not the man: but that which
commeth out of the mouth, that de-
fileth the man.

And there came a voyce to him: Arise Acts, 10, 13
Peter, kill, and eat.

But Peter sayde, Not so Lord: for I verse 14.
haue neuer eaten any thing that is pollu-
ted or vncleane.

And the voyce spake vnto him againe verse 15.
the second time: the things that God hath
purified, pollute thou not.

I know and am perswaded through the Rom. 14, 14
lord Iesus: that there is nothing vncleane
of it selfe: but vnto him that iudgeth any
thing to be vncleane, to him it is vncleane.

The kingdome of God is not meate and verse 17.
drinke: but righteousness, and peace, & ioy-
in the holy Ghost.

Meate maketh not vs acceptable to 2, Cor. 8, 8.
God: for neyther if wee eat, haue we the
more: neither if we eat not, haue we the
lesse.

Whatsoever is sold in the Shambles: chap. 10, 25
eate ye, and aske no question for conscience
sake.

Of choise and difference

For the earth is the Lordes, and all that therein is.

Let no man condemne you in meat and drinke, or in respect of an holy day, of the new Moone, or of the Sabbath dayes.

verse, 17.

Which are but a shadow of thinges to come, but the body is in Christ.

1, Tim, 4. 1.

Now the spirit speaketh evidently, that in the latter times, some shall depart from the faith, and shall giue heede to spirites of error, and doctrine of devils.

verse, 3.

forbidding to marry, & commaunding to abstaine from meates, which God hath created to be receaued with giuing of thanks, of them which beleue & know the truth.

verse, 4.

For every creature of God is good, and nothing ought to be refused, if it be receaued with thanks giuing.

verse, 5.

For it is sanctified by the word of God and prayer.

Titus, 1, 15.

Unto the pure, are all things pure.

Hebr, 13. 9.

It is a good thing, that the heart bee stablished with grace, and not with meates, which haue not profited them that haue bene occupied in them.

Tertullian in
his Epist of
the Iewish
meates.

The Doctors.
God is not honored with the belly: nor with meates, which the Lorde Christ saith,

faith, do perish, and are purged in conuersion by natural order, for who so by meates honoureth the Lord, in a manner maketh the belly to be his God.

Where as you wrote vnto me, that there were certain brethren, which did so abstain from the eating of flesh, that they iudged them uncleane that ate flesh, it is plaine against the faith, and wholsom doctrine.

August. in his 119, Epist. to Iulianus.

It maketh no matter at all, what nourishment or meate thou takest, that thou mayest succour & helpe the necessity of the body, so that thou doost agree with them that thou liuest withall.

In his booke of quest. of the Gospell.

And to beleue that meates are euill, or causeth euill, or sinne to them that receaue them, it is the property, not of the christian men, but peculiarly of the Hierachies, and Phanichies, which were Heretiques.

In his 1, booke and 66 cha. of the doct. and opinions of the church.

If there be a man (as it is possible) so spare of dyet, and profitable withall, that hee will eat but twice in one day, ruling and tempering with that abstinence, the appetite of his throte & belly. And be it also, that there be set at supper before this man, a fewe hearbes, and a little Bacon, spiced with the same hearbes, so much in quantie, as may suffice to put away his hunger, and that the same man quench his

In his booke of the manners of the Church, and of the Manichies.

Of choyce and difference

his thirt, with three or foure draughtes of pure wine, that is vnmingled with water. And that this be his daily diet.

And againe on the other side, if there be one that tasteth no flesh, nor drinke wine: but strange kind of dishes, made of seedes and frutes, with abundance of Pepper cast vpon it, whereof he eateth plentifully at nine of the clocke in the morning, and at supper, and also drinke of the water, wherewith the huskes of Grapes be washed after the pressing, &c. Whether of these twaine iudge you, as touching meate and drinke, doe liue in more abstinence? I thinke ye be not so blind: but that ye will prefer the man, which liueth with the little Bacon and wine, to the other glutton, for the truth it selfe doth direct you to this answer.

But you Heretiques be of the contrary opinion, for by your opinion, if this second man should sup with the first but one night, and should but touch his lips, and smell of his Bacon, though it were rest, ye would straight way condemne him to hell fire, as a breaker of your leade, (that is) of your Religion.

In his thirty
booke & fift

In the Lent season, all men for the most part abstaine, not onely from flesh: but also

also from certaine fruites, as euery man either will, or is able to doe, more or lesse. Heretiques liue by dye bread: but what profit is there in this idle purpose? It is altogether vaine and foolish, and in respect of the causes of their superstition, it is also miserable.

Some men eate onely fish, others vse both fish and flesh to: Some others, when they haue fasted untill thre of the clock in the after noone, afterward they refresh theyr bodies, without difference or choyce of meates: I thinke the Apostles left this matter to euery mans discretion, that euery man may doe good without feare, or superstition, or necessity.

It is good to stablish the heart with grace, and not with meates, which did not profit them that was occupied with them. Here be blameth them that brought in the Jewish custom, & abstinence from meates. Therefore this faith is necessary, and not the accustomed and vsing of certaine meates: For they that afore hand did forbear from meates, that is, they that alwayes looke on such keeping and vsing of meates, plainly hath profited nothing, as men which wander out beyond the true bond of faith.

Apol.

Of choyse and difference

*Eusebius in
his 5 booke,
and 18 chap.*

Apollonitis wrote a booke against Montanus the Heretique, and his sect, and this Montanus was hee that taught that marriage might be dissolved and broken. And this is hee that first of all other did ordaine the Lawes of fasting, and layde them on mens shoulders.

*Socrates in
his 9 booke
and 38 Cha.
in the Tri-
pertite Hist.*

Because wee finde nothing concerning this matter (of the keeping of Lent) in old and ancient writing, I thinke that the Apostles left it to the iudgment of euery man, that euery man should neyther for feare, nor compulsion worke that is good.

*Sozomenus
in his 1 booke
and 10 chap.
in the tripe-
rite history.*

What manner of man Spiridion was, as concerning receauing of strangers and wayfaring men, by this it doth euidentlie appeare. A certaine man in the time of Lent iourneying, came vnto him, who was without meate fure daies, Spiridion seeing the stranger very weake, said to his Daughter, goe and wash the Strangers feete, and set meate before him. And when the Virgin had saide, that there was neyther bread nor meate in the house (of the which then hee was wont to haue no store by reason of the fast) Spiridion first praying and asking pardon, commaundeth his Daughter to seeth porke, which hee had in his house salted, which being sod, he sit-
ting

ring with the stranger, did eate of the flesh
set before him, & requested that the stran-
ger would eate with him, who refusing,
and professing himselfe to bee a Christian,
for that same (saith Spiridion) thou ough-
test not to refuse it, for to the cleane all
thinges are cleane, as the wordes of God
hath taught vs.

If any man abstaine, and forbear from
flesh, not for abstinence: but because he de-
fiesh and abhorreth that meat, it hath plea-
sed the holy Counsaile, that hee should a-
forehand cast & eate of it, & if hee will ab-
staine, let him abstaine: but if hee dispise
and refuse it, so that hee will not eate, and
tast the pottage that is sodden with the
flesh, let this man because hee is disobedi-
ent, and wil not deliuer himselfe from sus-
pition of heresse, bee depared from the de-
gree, and order of the Clergy.

I thinke it more pure Religion, and
more agreeing with the learning of the
Gospell, and the Apostles, if no certaine
kinde of meate were prescribed and ap-
pointed: But that all men should bee war-
ned, that euery man according to the dis-
position, & complexion of his body, should
eate those thinges, which bee most pro-
fitable for good health, not to vse excessse:

but

The Coun-
sell of Pope
Marti in the
30. distinct.
Cha. Siquis.

Erasmus in
his preface
set before the
1. Epist. to
the Cor.

Of choise and difference

but sobrenesse, with giuing thanks, and the desire of a good minde.

In his Booke
upon the 8.
Chap. the 1.
of the Cor.

I allow and approve it that pre sayde : the meate maketh vs not in fauour with **GOD**, seeing that God hath created all things for the vse of man, and requirerh nothing of vs but holinesse : what forceth he whether wee eate flesh of foure footed beastes, or of fishes, or of birdes that flie : There is none of all these that either maketh, or marreth holinesse: neither putteth any thing to it, or taketh any thing from it. The choise of these, and the putting difference betweene one and another, may make a man superstitious, and to haue vaine religion, but it cannot make a man holy, Christ taught no difference of these things.

Therefore it were great rashnesse, if a wretched man should go about to burthen and charge any man with such ordinaunces, let euery man eate what he list, as his bodie requirerh, so it be done soberly, measurably, and for all things giue thanks vnto God.

In his Booke
of the choise
of meates to
Christ. B. of
Basile.

But now a daies, of what things riseth offences : euen of those thinges whose vse the Gospell doth not forbid : nay, whose forbidders the learninge of the Apostles

doe

doth condemne, forbidding meates which
God hath created to be eaten, and forbid-
ding to marry.

There is more superstition herein a-
mong Christians, then euer was amongst
the Jewes.

In his anno-
tations, vpon
the 14. to the
Rom.

Chap. 45.

Of Fasting.

Whe you, make you cleane: Esay. 1. 16.
take away the euill of your
workes from before my eyes,
cease to doe euill.

Learn to doe well: seeke iudgement, verse, 17.
releue the oppressed: iudge the father-
lesse, and defende the widowe.

Behold, pee fast to strife and debate, and Esay. 58. 4.
to finite with the fist of wickednesse: pee
shal not fast as ye doe to day, to make your
voyce to be heard aboue.

Is it such a fast, that I haue chosen that verse 2. 3.
a man should afflict his soule for a day?

Is not this the fasting that I haue cho. verse. 6.
sen, to loose the bands of wickednesse?

Is it not to deale thy breade to the hun- verse. 7.
gry and that thou bring the poore that wan-
dereth, vnto thine house?

Execute true iudgement, and shewe Zacha. 7. 9,
mercie and compassion, euerie man to his
brother.

Ex.

Op.

Of Fasting.

verse. 10.

Oppresse not the Widowe, nor the fatherlesse, the stranger nor the poore: and let none of you imagine euill against his brother in his hart.

Math. 15. 11

That which goeth into the mouth, defileth not the man.

verse. 18.

But those things which procede out of the mouth, come from the hart, and they defile the man.

verse. 19.

For out of your heartes come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slaunders.

verse. 20.

These are the things which defile the man: but to eate with unwashen handes, defileth not the man.

Luke, 18. 11

The Pharisee stood and prayed thus with himselfe, O God, I thanke thee: for I am not as other men, extortioners, vnjust, adulterers, or euen as this Publican.

verse. 12.

I fast twise in the weeke: I giue Tithes of all that euery I possesse.

verse. 13.

But the Publican standing a farre off, would not lift up so much as his eyes to Heauen, but smote his breast, saying: O God be mercifull to me a sinner.

verse. 14.

I tell you, this man departed to his house iustified rather then the other.

chap. 21. 34

Take heede to your selues, least at any time your hartes bee oppressed with setting

setting and drunkennes, and cares of this life, and least that day come on you at unawares.

When yee fast, looke not sower as the hypocrites, for they disfigure their faces, that they might seeme vnto men how they fast. Verily, I say vnto you; they haue their reward. Math, 6, 16

When thou fastest, annoint thine head, verse, 17, and wash thy face.

That thou seeme not vnto men to fast: verse, 18, but vnto thy father which is in secreete.

So that wee walke honestly, as in the Rom, 13, 13 day: not in gluttonie, and drunkennesse, neither in chambering & wantonnes, neyther in strife and enuying.

But put ye on the Lord Iesus Christ, Gala, 5, 14 and take no thought for the flesh to fulfill the lusts of it:

The workes of the fleshe are manifest, verse, 19, 20 which are adulterie, fornication, uncleannesse, wantonnes, Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies.

Enuy, murtherers, drunkennes, gluttonie, & such like, whereof I tell you before, as I haue also told you before, that they which doe such things, shall not inherite the kingdome of God. verse, 21.

¶ g 2

They

Of fasting.

Gal. 5, 24,

They that are Christs haue crucified the flesh, with the affections and the lusts.

Phil. 3, 18,

Manie walke of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ.

verse, 19,

Whose end is damnation, whose God is the belly, and whose glory is to their shame, which minde earthly things.

1, Tim, 4, 8,

The bodily exercise profiteth little: but godlinesse is profitable vnto all things, which hath the promise of the life present, and of that, that is to come.

1, Pet, 1, 13

Wherefore, gird vp the loynes of your minde, be sober, and trust perfectlie on the grace that is brought vnto you by the Reuelation of Iesus Christ.

verse, 14.

As obedient Chyl dren, not fashioning your selues vnto the former lusts of your ignorance.

verse, 15.

But as he which hath called you is holy, so be ye holy in all manner of conuersation.

verse, 16,

Because it is written: Be ye holie, for I am holie.

Colos. 3, 5,

Portifie therefore your members, which are on the earth, Fornication, uncleannesse, the inordinate affection, euill concupiscence, and couetousnesse, which is Idolatry.

verse. 8.

Nowe put you away all these things, which

Wrath, anger, maliciouſneſſe, curſed ſpea-
king, ſittie ſpeaking out of your mou-
thes.

Now therefore as the elect of God, ho-
lie, and beloued, put on tender mercies,
kindneſſe, humbleneſſe of mind, meekneſſe,
long ſuffering.

Forbearing one another, and forgiving
one another, if any man haue a quarrell to
another, euen as Chriſt forgave you, euen
ſo doe pee.

And aboue all things put on loue, which
is the bond of perfectneſſe.

Therefore giue euen all diligence there-
vnto: to yne moreouer vertue with your
ſapth, and with vertue, knowledge.

And with knowledge, temperance:
and with temperance, patience: and with
patience, godlineſſe.

And with godlines brotherly kindnes:
and with brotherlike kindneſſe, loue.

For if theſe things be among you, and
abound, they will make you, that ye ne-
uer ſhall bee idle, nor vnfruitfull in the
knowledge of our Lord Ieſus Chriſt.

All that is in the worlde (as the luſt of
the fleſh, the luſt of the eyes, and the pride
of life) is not of the Father, but is of the
worlde.

Of Fasting.

The Doctours.

*Tertull. in his
Looke against
Phisicos, of
fasting.*

Henceforth wee must fast without compulsion, of free will, not by commaundment of this newe discipline, accordinglie as euerie man shall see time, and cause: for so it appeareth, the Apostles kept it, laying on none other yoke of certaine appointed fasts, to be obserued in common of all men together.

*In his Epist.
of the Iewish
meate.*

God is not honoured with the belly, nor with meates, which the Lord Christ saith doe perish, & are purged in conuenance by naturall order: for who so by meates honoureth the Lord, in a manner maketh his belly to be his Lord.

*Origen in his
10 hom. and
16 chap.*

If thou wilt fast after Christ, and bring lowe thy soule, all times of the whole pere are meete for thee: Nay, rather take all the time of thy life, to make lowlye thy soule; thou hast learned of the Lord our Saviour, which is meeke and lowly in hart.

Therefore, if thou wilt fast, fast after the commaundment of the Gospel, and keep in thy fasting, the Rules of the Gospel, wherein Christ biddeth vs to do after this manner in fasting: but thou, when thou fastest, annoynt thy heade, and walche thy face &c. wilt thou yet that I tell thee what manner of fast thou must fast? Fast from
all

all sinne: take no meate of malice: take no meates of pleasure: be not whor with the wine of erreſſe: faſt from euill deeds: for beare from euill thoughtes: touch not the ſtollen bread of wrong and peruerſe Doctrine: luſt not after the deceiuing meates of philoſophy, which may leade thee away from the truth.

Such a faſt pleaſeth God: but to abſtaine from meates, which God hath created to be receiued of y faithful men: with thanks giuing, and to doe this ſame with them that crucified Chriſt, cannot be allowed and accepted of Chriſt.

This is a healthfull faſt, when as wee *Ambr. in his 33. ſermon.* keepe our bodieſ from ſurſetting, and our ſoules from ſinne and vice.

I conſidering in my minde, doe finde, *Aug. in his 86. Epiſt. to Caſulanus the elder.* that faſte was commaunded in the letters of the Goſpell and Apoſtles, and through out the Booke, which is called the newe Teſtament: But I finde not determined and appointed by the commaundement of the Lorde, or the Apoſtles, what dayes wee muſt faſt, and what dayes wee muſt not.

In the Lente ſeaſon, all men for the *In his 30. booke and chap. againſt Fauſtus,* moſt part abſtaine, not onely from fleſhe, but alſo fro certaine fruites, as euery man epyhet

Of Fasting.

In his booke
of the Crosse
of God.

either will or able to doe, more or lesse.

Porphyrius taught: that abstinence from flesh, and grosse meates, dooth purifie the minde of men, whereby they are made the more prompt to things diuine, and to familiaritie with good spirits.

In his 64.
serm. of time,

If wee will fast well from meates: be fore all thinges, let vs fast from vices, and sinnes. What auaieth it to emptye our bodie from meate, and our soules are filled with sinne? What auaieth to be pale and wanne with fasting, if thou be replenished with hatred and ennie? What auaieth, not to drinke wine, and to bee drunke with the popson of displeasure and wrath? What auaieth to abstaine from the flesh created to bee eaten: and with euill flourederinges and backbitings, doe rent and teare in sunder the members of thy Brethren? What auaieth it if wee abstaine from those thinges which are lawfull: and doe those thinges which are not lawfull? God doth loue and fauour them that doe flee unlawfull thinges. Therefore as I haue said, let vs fast from meates: but much more let vs fast from sinne and wickednesse.

Then are our fastinges acceptable to our God: if they that fast through neede
and

and necessity, are refreshed of vs.

It is good my brethren to fast: but bet- *In his 63.*
ter to giue almes, if any can doe both, it is *Sermon of*
two good things, if thou canst not, it is bet- *time.*
ter to giue almes. Almes is sufficient with-
out fasting: but fasting is not sufficient
with almes.

The Fastes of Christians are to be ob- *In his 172.*
serued more spiritually, then carnally, there- *Sermon of*
fore let vs chiefly fast from sinnes: least *time.*
our Fastes be reiected of the Lord, as the
Iewes were.

Wherefore dost thou punish thy body
with hunger and famine: which thou dost
flatter or deceaue with filthy sinnes.

The sicke man doth fast, that hee may *In his his 48*
haue health: the epicure, that hee may haue *Serm. to the*
a more desire to eate: the couetous man, *brethren in*
that hee may spare and saue his meate and *the wilder-*
drinke: the hypocrite, that he may be seene *nes.*
of men, to haue praise.

Than he that taketh meate, and cannot *Chrysost in*
fast, let him giue more large almes: and *his 16. hom.*
be more seruent and earnest in prayer, &c. *upon the first*
He that doth those things, shal fast the true *Chap. of Ge-*
fast that the Lord requireth of vs. *nessis.*

I call the right life, not the labour of fa- *In his 47.*
sting, nor the bed of haire and ashes: but *hom. upon*
if thou order thy mony no otherwise then *Mathew.*
thou

Of Fasting.

thou oughtest to doe, and burne in charity, and such other, hee sayeth not that his fast is to be followed, although hee might set forth the 40. dayes: but he sayeth: learne of mee, for I am meeke and lowly in heart. Nay; Paule sayeth the contrary, eate whatsoeuer is set before you: but hee commaundeth straighely, as concerning money, saying: Possesse neyther golde, nor siluer, nor brasse in your girdles. I haue not sayde these thinges, because I like not fasting, which I vlt greatly to extoll and commende: but because I am sorry that wee reckon fasting is enough to saue vs, despising other thinges, the which Fast hath the place in the company of vertues.

*In his first
Hom. of the
Iewish fast.*

Tell not me they fast: but shew me, that they fast according to the wil of god, which if they doe not, then is their fast more wicked then any drunkennes,

*In his third
Hom. upon
Math.*

The honour of fasting, is not the abstinence of meates: but the flying from sins.

What profit is it, if wee abstaine from birds, flesh, and fish: when as we eate and deuour our brothers flesh?

Not thy mouth onely should fast: but thy eyes, thy eares, thy herte, and handes, & all the members of our body, thy hands
from

from stealing, &c.

Let vs bridle the wantonnesse of our flesh, and wee shall keepe the true fast, I say, fast and abstaine from vices, therefore is the abstinence of meats vled, that it may bridle and tame the force and strength of the flesh.

*In his eyes
Hom. vpon
Genesis.*

What auayleth it to eate no oyle, and with paine and much a doe curiously to seeke for meates, Figs, Pepper, Nuts, Dates, fine wheate bread, Honey, and Hyssopia: Besides this, I heare say, there be some, which contrary to the common order and nature of men, will neyther drinke water, nor eate bread: but seeke for delicate supplings, and hearbs shrobd together, and the iuyce of Beestes, and receaue the same, not out of a Cup: but out of a shell. Ife for shame, doe we not blush at such foolishnesse: Are we not weary of such foolishnesse: And yet besides all this, liuing in such curious delicacie are we not weary of such superstition: wee looke to be prayled for our fasting.

*Hierome to
Nepotianus*

No man is aduanced for his fasting: neither is abstinence praised, nor sober refreshing condemned. Each man either standeth or falleth to his lord. No man iudge other, least of the Lord he himselte be iudged.

*Hierome to
Marcella.*

Here.

Of fasting.

*Hillary upon
the 64 Psal.*

Heretiques live by dyt bread: but what profit is there in this idle purpose? It is altogether vaine and foolish, and in respect of the causes of their superstition, it is also miserable.

*Euseb. in his
5 booke & 6
Chap.*

Some think they ought to fast only one day: others two daies: others moe. Some others forie whole howres, both night and day together.

Aben Ezra.

Wherfoerer in the holy Scriptures is found affliction of the soule, there is understood fasting.

*Rev. in his 3
Sermon in
Lent.*

Shaving and clipping dooth remaine, the rule of fasting is kept, bee doth sing at houres appointed, but his hart is far from me saith the Lord.

Wee ought a great deale rather to fast from sinnes and vices, then from meates. Let thine eyes fast: let thine eares fast: let thy tongue fast: let thy hands fast: and let also thy soule fast.

Let thine eye fast from all vaine & wanton looks: let thy eares fast from filthy and naughty tales and rumours: let thy tongue fast from backbiting, slandering, and murmuring, and from unprofitable, vaine, and filthy wordes: let thy hands fast from vaine signes, and from workes whatsoeuer are not commaunded: but much rather

ther let thy soule fast from vices, and from his owne desire: truly without this fast, the others shall be reprovied of the Lord. Surely we must understand, our Lent is not for fortie daies onely, but continually all the dayes of this miserable life.

But the great and generall fast, is to abstaine from vnrightheousnes, and from the vnlawful pleasures of the world, the which is a perfect fast in this world: we keepe as it were a Lent of abstinence, when we liue well, and when we forbear from wickednes, and vnlawfull pleasures.

Distinct. 5.

Chap. 101.
nium.

Chap. 46.

Of traditions, ceremonies, good intents, and inuentions of men, besides

Gods word.

Take heede therefore that yee doe as the Lord your God hath commanded you, turne not aside to the right hand, nor to the left.

Deut. 53, 2,

But walke in all the wayes which the Lord your God hath commanded you, that ye may liue, and that it may goe wel with you.

verse, 33.

Wee shall not doe after all these thinges that wee doe heare this day: that is, euery man whatsoeuer seemeth him good in his owne eyes.

Chap. 12, 8

Nadab

Of Traditions, and

Leuit, 10. 1, Nadab and Abihu, the S^{on}s of Aaron, tooke either of them his Cens^{er}: and put fire therein, & put Incense thereupon, and offered strange fire before the Lord, which he had not commaunded them.

verse, 2, Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

2, Sam, 15, And Samuell saide: Hath the Lord as
verse, 12. great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? Behold, to obey, is better then sacrifice, and to harken, is better then the fat of Rammes.

verse, 13. For rebellion is as the sin of witchcraft, and transgression is wickednesse and Idolatrie: because thou hast cast away the word of the Lord, therefore hath he cast away thee from thy kingdome.

Esay. 1, 12, When ye come to appeare before mee, who required this at your handes to tread in my Courts.

verse, 14, My soule hateth your new Downes, and your appointed feastes, they are a burthen vnto me, I am weary to beare them.

Chap, 66, 3. He that killeth a bullock, is as if he slew a man: he that sacrificeth a sheepe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered Swines blood: he that

that remembreth Incense, as if he blessed
an Idol: pea, they haue chosen their owne
wayes, and their soule delighteth in their
abominations.

Therefore with ioy ye shall draine wa- Chap. 12, 3.
ters out of the Wells of saluation.

The Prophets prophesie lyes, and the Iere. 5, 31.
Priestes receaue gifts in their handes, and
my people delight therein.

My people hath committed two euils: Chap. 2, 13.
they haue forsaken me the fountaine of ly-
uing waters, to dig them pits, euen broke
pits, that can not hold water.

Hearc not the words of the Prophets, Chap. 23, 16
that prophesie vnto you, and teach you va-
nity, they speake the vision of their owne
hart, and not of the mouth of the Lord.

What is Chaffe to the Wheate, sayeth verse, 28.
the Lord:

The worde that thou hast spoken vnto Chap. 45, 16
vs in the name of the Lord, wee will not
heare it of thee.

But wil do whatsoeuer thing goeth out verse, 17.
of our owne mouth, as to burne Incense
to the Queene of heauen, &c.

The Lord could no longer forbearc, be- verse, 22.
cause of the wickednes of your inuentiōs,
and because of the abominations which
ye haue committed: therefore is your land
desolat, &c.

Of Traditions

- Hosea, 9, 15. For the wickednes of their inventions, I wil cast them out of my house: I will loue them no more, al their Princes are rebels.
- 2, Esd. 4, 8. Let al things be done to the highest god, according to p^lain of God, with diligence.
- verse. 72.
- Psal. 31, 6. I haue hated them that giue themselves to deceitfull vanities: for I trust in the Lord.
- Pla. 119. 113. I hate vaine inventions: but thy lawe doe I loue.
- Prou. 16, 25. There is a way that seemeth right vnto man: But the issue thereof are the wayes of death.
- Math. 23, 3. Why doe yee also transgresse the commandement of God, by your tradition?
- verse. 9. In vaine they worship me, teaching for doctrines mens precepts.
- verse. 13. Every plant which my heauenly father hath not planted, shall be rooted up.
- Chap. 23, 4. They binde heauy burthens, and grievous to bee borne, and lay them on mens shoulders: but they themselves will not moue them with one of their fingers.
- Marke, 7, 8. Doe lay the commandements of God, apart, and obserue the tradition of men, as the washing of pots, &c.
- verse. 9. Doe reiect the commandement of God, that ye may obserue your own tradition.
- Act. 19, 10. Why tempt ye God, to lay a poake on the

the Disciples neckes, which neither our
fathers, nor we were able to beare :

Beware least there bee anie man that Colos. 12. 8,
spoyle you through Philosophie and vaine
deceite, through the traditions of men,
according to the rudiments of the woꝛlde,
and not after Christ.

If pee be dead with Christ from the or- verse, 20,
dinances of the woꝛlde, why as though pee
liued in the woꝛlde, are pee burthened with
traditions :

As touch not, tast not, handle not.

Which all perrieth with the vsing, and verse. 21.
after the commaundements and doctrines verse. 22.
of men.

Wherefore, rebuke them sharply, that Titus. 1. 13.
they may be sound in the faith.

And not taking heede to Jewissh fables, verse. 14:
and commaundements of men, that turne
from the truth.

If any speake, let him talke as the woꝛ. 1. Pet. 4. 11.
des of G O D. If any man minister, let
him doe it as of the abilitie which God mi-
nistreth, that God in all thinges may be
glorified.

If there come anie vnto you, and bring 2. Iohn. 10.
not this doctrine, receiue him not to house,
neither bid him God speede,

For he that biddeth him God speede, is verse. 11.

h. h.

parta.

partaker of his euill deedes.

The Doctours.

*Tertullian of
prescription
against He-
retiques*

By a like kind of madnesse they confesse,
that y^e Apostles in deede were ignorant
of nothing: nor taught any contrary doc-
trine amonge themselves: but they say,
the Apostles reuealed not all thinges to al
men: but shewed certaine thinges openlie,
and to all: and other certaine thinges se-
cretlie, and vnto a fewe.

*In his fourth
booke against
Mariton.*

How dost thou breake marriage, ney-
ther coupling the man and the woman to-
gether, nor being coupled, otherwise ad-
mitting them to the Sacraments of bap-
tisme, and thankes giuing (note howe he
stricketh away fine of the Popes Sa-
craments that of their owne heads they haue
deuised.)

*Origen in his
3 Hom. vpon
Ieremie.*

We must examine what is meant by
this that followeth: Leave her no manner
of remnant. The meaning is this, abolish
not certaine of the Superstitions of the
Chaldees, reseruing certaine: therefore he
commaundeth that nothing bee left in her,
be it neuer so litte.

*In his 25.
Hom. vpon
Matthew.*

He rebuketh such teachers, which not
onelie doe not as they say: but also cruel-
lie and vnnecessfullie, without any consi-
deration of the strength of theyr Disciples
and

and hearers, enioyneth vnto them greater thinges then they may beare: As they that forbidde to marry, and compelleth and dyueth them from it, that is so convenient, vnto the vnnearurable vncleanesse.

They also that teach to abstaine from meates, and such other thinges, to the which they ought not to compell faithfull men, binde the worde of their exposition, beaue burdens, without the wil of Christ, which saith: My yoke is easie; & my burden is light.

The Sonnes of Iaron, that put fire *Cyprian in*
vpon the Altar, which G O D com- *the treatise*
maundeth them not, by and by were *of Simplicity*
slaine in the sight of the Lord, which took *of Prelates.*
vengeance vpon them.

The which Sonnes, they resemble and followe, which despised the traditi- on of God, and desired other strange doctrines: and bringeth in the authoritie of mans ordinances, the which men the Lord blameth, and rebuketh in his Gospell, saying. Ye cast away the commaundement of G O D, that yee may establish your traditions.

That Christ ought only to be heard: cū the Father bringeth witnes from heauen, *In his second booke and 3. Epistle.*

Of Traditions and

saying: This is my deerey beloued sonne in whom I am well pleased, heare him.

Wherefore, if Christ ought onely to be heard, wee ought not to take heede what any man hath thought good to be done before vs: but what Christ, which was before al men hath done before. Therefore we must not folow the custome of a man: but the trueneth of God, because God speaketh by Clap the Prophet, and saith. They worship me in vaine, teaching commandements and doctrines of men.

Vnto Pom. against the Epist. of Stephen. From whence haue we this tradition? whether commeth it from the authoritie of our Lord, or of the Gospell, or else from the commandements, and Epistles of the Apostles? Therefore, if it be either commaunded in the Gospell, or contained in the Epistles or Actes of the Apostles, let vs keepe the same tradition.

In his first booke and 8. Epistle. It is adulterous, it is wicked, it is abominable, what soeuer is ordered by the rashnesse of man, that Gods order should be broken.

To Pompeius If wee retorne to the head, and beginning of our Lords traditions, all error of man must needes giue place.

Basil in his booke of the holy Ghost. This thing is plainly against the tradition of healthfull Baptisme, our Baptisme

tisme, according to the Lords tradition, is in the name of the Father, of the Son, and of the holy Ghost: by the very tradition of baptisme, we haue the confession of saych.

Who so forbiddeth the thing that God commaundeth, & commaundeth the thing that God forbiddeth, is to be holden accursed of all them that loue the Lord.

Therefore, those that are bought of God, ought not to be bond men of men. They are the bondmen of men, that make themselves subiect vnto mens superstition.

Wee by good right doe condemne all newe things that Christ hath not taught, for Christ is the way vnto the faithful me, for if Christ hath not taught it, that wee teach, euen that wee doe iudge detestable, and to be defiled.

The Scribes (saith he) and the Pharisees sit in the chaire of Moyses: doe as they bid you, but doe not as they doe. In sitting in the chaire of Moyses, they teach the Lawe of God, therefore God teacheth by them: but if they preach their owne traditions, heare them not, doe not after them, for surely such seeke for their owne aduantage, and not the glory of Iesu.

When the Lord Iesus had done manie thinges, all thinges were not written, as

In his Morals summa Chap. 14.

Ambr. vpon the 1 Cor. 7 chap.

In his fourth booke of virgins.

Augu. in his 4th treatise vpon Iohn.

In his 49 vpon Iohn.

Of Traditions and

the same Euangelist testifieth, that the Lord Jesus did and saide many thinges which was thought sufficient for the saluation of them that beleue.

In his 59
Epist. vnto
Paulinus.

Therefore let no man iudge you, saith he, in meate, as therefore he had said, all those thinges, for these men were seduced & beguiled, & led away from the truth, whereby they were free, by such obseruances, & traditions, of the which truth, it is said in the Gospel, the truth shall make you free.

It is a shamefull; and too much a great deale vnseeming, & contrarie to the noble nesse of your libertie, that ye (seeing ye be the bodie of Christ) should bee detened with shadowes, and thinke that ye be sinners, when ye are not to breake these.

In his 86
Epistle.

Upon what daies we ought not to fast, & vpon what dayes we ought to fast, I find it not appointed or limited by any commaundment, either of our Lord, or of y apostles.

In his 97
reatise vnto
Paulus.

All the most pernicious heretiques, y same would be called Christians, goe about to colour the bolde vanities of their inventions, which the very sence and reason of man doth most abhorre, with the pretence of this saying in the Gospell, whereas our Lord said thus, I haue many thinges to say vnto you: but as nowe ye are not able to

heare

heare them.

Forasmuch as Christ himselfe hath not revealed these thinges, which of vs will say, they be these, or these? *In his 49 treatise upon Iohn.* O: if he so say, how can he proue it? for who is there, either so vaine, or so ralbe, who notwithstanding hee speake the truth to whom hee listeth, and whoe hee listeth, will affirme without and testimonie of the scriptures, that these be the thinges that the Lord then would not open?

This thing graeueth mee, that so many thinges wholsomelie commaunded in the holie Scriptures, are not regarded: and all thinges are full of so many presumptions, that hee is more sharplie punished, which with his bare foote dooth touch the earth in the Detraues, then he that burieth his minde with drunkennes, or be drunke. *In his 119 Epistle.*

Albeit these bee not against the fapth, yet with seruile burdens they so oppresse our verie Religion, which G D of his mercie would haue to bee free, vnder very fewe, and most manifest Sacramentes of diuine service, that the state of the Iewes is much more tollerable: for the Iewes, notwithstanding they knewe not the time of libertie, yet were they subiect to y^e packes and burdens of the Lawe of God, and not vnto

Of Traditions and

unto the devices and presumption of men.

All such thinges in my iudgement ought to bee cut off, as soone as iust occasion, or power is giuen, without any manner of doubting.

*In his booke
of only bap-
tisme against
Petilian. c. 9.*

The most true and inuiolable rule of truth dooth shewe, that in all men, that thinge is to bee improved and amended, which is false and vicious: that is to be acknowledged received; which is true and right.

*Of Christs
serm. upon
the mount.*

Hypocritie or haunting of holinesse, is the more dangerous, for that it deceiveth vs under the name of Gods service.

*In his third
booke of chri-
stian doctrine,
and 6. chap.*

Our Lorde hath not burdened vs with signes, but Christ and his Apostles have deliuered unto vs a fewe Sacraments in stead of many, and the same in doing, most easie: in signification, most excellent: in obseruation most reuerend: as is the Sacrament of Baptisme, and the celebration of the body and blood of the Lord.

*Christ in his
39. hom. vpon
the Acts.*

Such sleights of hunting hath the de-
uill, under the colour of holines hee hideth
his snares.

*In his 51.
hom. vpon
Matthew.*

Let vs learne to honour Christ accor-
ding to his own will, for he that is honou-
red, is best pleased with that honour which
he will, and not with that wee will desire.

Tell

Ceremonies of men.

fol. 245

Tell not me they fast, but shewe me that they fast according to the will of **G O D**: which if they doe not, then is theyr faste more wicked then any branhennelle.

*In his first
hom. of the
Iewish fast.*

The Pharisees sayde not vnto Christ: Therefore doe thy Disciples breake the Law of Moses: but, wherefore doe they breake the traditions of the elders: whereby it appeareth, that they had altered manie things, whereas God hath commaunded, that they should neither adde, nor diminish, but fearing least they should lose theyr authoritie, as if they had bene Law-makers, to the ende they might seeme the greater, they altered much: which thinge grew to such a wickednesse, that they kept their owne commaundements, more then the commaundements of God.

*In his 32.
hom. vpon
Matthe.*

To bowe to the left hand, is to obtaine from meates, which God hath created to be receiued, and to condemne marriage, it is to runne into this, which is written in another place. Be not much righteous. To turne to the left hande, is when any man giueth himselfe to excessse and lecherie, and maketh manie stumble in the Lawe.

*Hier. vpon
the 2. chap
of Malachy.*

Hold the tradition which yee haue learned, either by our Epistle, or by our word:

*In his booke
vpon the 2.
Thess.*

Of Traditions, and

word: whereas Saint Paule wil haue his owne thinges to be kept, hee will haue no strange thinges thereto added.

*Vnto Mer-
cella, that her
would goe to
Bethleem.*

*Cirill in his
1. chap. v p-
on Iohn.*

*Hillary vpon
Math. chap.
12.*

*Irenaeus in
his 3. booke
and 1. chap.*

*Euseb in his
9. booke and
20. chap.*

They bragge not of their sole and single life, all contention is, whomay bee most humble, whosoever is last, hee is counted first. There is neither difference, nor wounding in apparell, how soener it pleaseth a man to doe, he is neither slandered for it, nor commended.

The Pharisees would that men should receiue and magnifie they Doctrine, and the traditions of their fathers: therefore howe manye soener saythfull came vnto Christ: they though so many were lost from them.

He saith, that every planting that is not of the father, shalbe pulled vp by the roote: that is, the tradition of man shall bee taken away, by whose fauour and meanes they haue broken the precepts of the Law.

Then the Apostles preach the Gospel, and afterwarde by Gods will, they deliuered it came to vs in wytyng, to be a foundation and a pillar vnto our faith.

Polycarpus, when he had receiued these thinges of them that had seene the lyfe of the Word, dyffered and shewed the same, keeing all agreeable vnto the Scriptures.

The

The Gospell hath laid vpon vs no yoke ^{Socrates in his 5 booke & 22 chap.} of bondage: but men themselves in the countries where they dwelt, for release of labour, and the remembrance of the passion of Christ, of a certaine custome kept the Easter, and other holy daies, each man as hee would. For neither our Saviour, nor the Apostles, by any law commanded these things.

It seemeth vnto me, that many things haue bene received by custome, nowe in one Country, and now in another.

Merely, to speake vniuersally, in all manner of obseruations, or formes of Common prayer, there cannot two Churches be founde, that agree throughe between themselves.

They take fornication or whoredom to be a thing indifferent: but they fight for the keeping of theyr Holie-daies, as for their soules.

Paul, what things being present, hee ^{Niceph. in his 2 Booke and 34. chap.} had plainlie taught by mouth, the same things after ward being absent, hee shortly called to their remembrance, by writing an Epistle.

Sat it that he departing, recompensed his absence by present writing. ^{In his 45 chapter.}

Therefore the Apostles hath provided very well

Of Traditions and

*Theophilact
upon the 1.
Cor. chap. 7*

well in both causes, to wit, first, least under the pretence of Gods service, seruantes should depart fro their Masters, in whose power their bodies are. Secondly, least they should fall from GOD, when as they will serue their bodily maister, further then it becometh, or they ought to do.

*Pope Leo, in
his 63 Epist.
and 12 chap.*

What needeth it to beleue that thing, that neither the lawe hath taught, nor the Prophets haue spoken, nor the Gospell hath preached, nor the Apostles hath deliuered?

*In his 97 Epist.
& third
chap.*

*Steph. Pope
in the 63
distinct.*

Quia sancta.

Howe are these newe deuices brought in, that our Fathers neuer knew?

If sundry of our predecessours or elders haue done certaine things, which at that time might well be doone without hurt, and afterward are turned into errour and superstition, without any staggering, and with great authority, let them be destroyed and abolished by the successours.

*Paschati. of
the Supper of
the Lord.*

*Bessaron of
the Sacram.
of the Eu-
chariste.*

*Alphon de
casito, in his
1. booke & 7*

These be the Sacraments of Christ in the Catholique Church: Baptisme, and the Body and blood of our Lord.

We read, that these onely two Sacraments were deliuered to vs plainlie in the Scriptures.

In deed Hauke hath commaunded vs to submit our vnderstanding: but vnto the obedi-

obedience of Christ, not unto the obedience of men. *chap. against heresies.*

In proper speech, those we call Sacraments which are promised with signes annexed, the rest that haue no signes, are bare promises, wherfore speaking hereof precisely and straitly, there are two sacraments in the church of God, Baptisme & the Bread, forasmuch as in these onely we finde both the signe ordained of God, and also the promise of remission of sinnes.

Luther, in his booke of the Babylonicall Captiuitie.

Surely Saint Peter in the Acts of the Apostles, doth openly call the law of Moses (which is laide for a time, vpon the rebellious people of the Iewes) an hard and a heauy burthen, which neither wee, nor our Fathers were able to beare: neither can any man doubt it, that it is truth which the truth hath pronounced. The yoke of Christ is in very deede pleasant, and his burden is light, so that no mens traditions he layd vpon mens shoulders, beside no more then the thing which he hath already appointed: And he hath commanded nothing else, but that one should loue another, & there is nothing so bitter: but that charitie will season, and make sweete.

Eras. in his annotations vpon the 11 of Matthew.

Even as the ordinance of men, did make heauie the Lawe, being by it selfe
grace.

Of Traditions and

greuous enough for the Jewes, which ordinaunces so at the first crept in, as though they were small, and ought not to be cared for, or regarded: or else, they being commended with the shewe of godlinesse, be glablie receiued of them that are more simple then foresighted.

Those that are once receiued by precept, meale, doe grow and increase, vnto a huge quantitie, and do oppresse down, and overthrow men, whether they will or no, either by the helpe of Custome (whose violence is a certaine tyrannie) or else, by the authoritie of Princes, which holde Rustie, if that is rashlie receiued, abusing it for their profit and gaine.

There are some that knit together either a colde sylogisme of a peece of Scripture, which they do not understand, or els make an article of faith, of a mans ordinaunces, and of such men are we iudged to be Christians, or no Christians, which appertains nothing at all to Christian Religion.

Some wrest this place so farre, as men ought to obey all manner of thing: whatsoeuer the Bishops, Priests, or Rulers commaund, although they be ungodly, and that for their authorities sake: when as Christ did speake onely of them which did teach

*In the same
booke vpon
the 23. of
Math.*

Sacrifices of &c.

teach rightly the law of Moses, and not of such as did snare men with their ordinances & constitution. Now peradventure after the same manner a Bishop might bee hard, which preacheth cruelly the Gospel, although hee live but a little according to the same.

But who can abide that they should corrupt an open tyrannie against Christs doctrine, and make lawes of theyr owne advantage, mesuring all things according to their game, & glorious maiesties. They that snare the people with rites and ordinances, deuised for their owne profit, and to fulfill theyr tyrannie, doe not sit in the Chaire of the Gospel: but in the Chaire of Simon Pagus, and Caiphas.

Chap. 74.

Sacrifices of the new Testament.

Offer the Sacrifices of righteousness, Psal. 4. 5.
nes, and trust in the Lord.

The sacrifices of God are a contrite spirit, and a broken heart, & Psal. 51. 17.
Lord, thou shalt not despise.

Then thou shalt accept the sacrifices of righteousness, even the burnt offering and oblation: then shall they offer Calves upon thine Altar. verse. 19.

He

Sacrifices of the

Pfal. 50. 23. He that offereth praise, shall glorifie mee: and to him that disposeth his way a right, will I shew the saluation of God.

Pfal. 14. 12. Let my prayer be directed in the sight as incence, and the lifting vp of thy hands as an euening sacrifice.

Hosea. 69. I desire mercy, and not Sacrifice, and the knowledge of God more then burnt offerings.

Miche. 6. 8. He hath shewed thee, O man, what is good, and what the Lord requirerth of thee: surely to doe iustly, and to loue mercy, and to humble thy selfe to walke with God.

Mala. 1. 11, From the rising of the Sunne vnto the going downe of the same, my Name is great among the Gentiles, and in euery place Incense shall bee offered vnto my Name, and a pure offering: so; my name is great among the Heathen, sayth the Lord of Hostes.

Mach. 12. 7. I will haue mercy, and not sacrifices.

Rom. 12. 1: I beseech you brethren, by the mercies of God, that ye giue vp your bodies a liuing Sacrifice. holie, acceptable vnto God, which is your reasonable seruing of God.

Philip. 4. 18. It was euen filled, after that I had receiued of thee Epaphroditus that which came from you, an odour that smelleth sweete, a Sacrifice acceptable and pleasing

tant to God.

Let vs therefore by him offer the Sacrifice of praise alwaies to G D D, that is, the fruite of the Lippes, which confesse his Name. Heb. 13. 15.

To do good, and to distribute, forget not: for with such Sacrifices God is pleased. verse, 16.

Be as liuelie stones, be made a spiritual house, & holie Priesthooe, to offer up spiritual sacrifices acceptable to God by Iesus Christ. 1. Pet. 2. 5.

He made vs Kings and Priestes vnto God euen his Father, to him be gloyp and dominion for euermore. Amen. Reuel. 1. 6.

The Doctours.

Euen so hath god willed vs daily to offer by our sacrifice at the altar without ceasing. Irenius in his 4. booke 34. chap.

The Church offereth up vnto God, a naturall thing of Gods creation: neyther is our Altar heere in earth: but in heauen, whither our prayers and sacrifices bee directed.

The sacrifice doth not sanctifie the man: but the conscience of the offerer, being pure, sanctifieth the sacrifice.

And wee that be Lay men, are wee not priests: truly Christ hath made euen vs a kingdome, and priests vnto his Father. Tertul. in his exhortation to chastitie.

¶

The

Sacrifices of the

In his booke
against the
Jewes.

The pure sacrifice that Malachie speaketh of, that should be offered up in euerie place, is the preaching of the Gospell vntill the end of the world.

a In his 4.

booke against
Marrion.

b In his booke
vnto Scapulas.

c Origen in
his booke vpon
the Rom.

d In his 9.
hom. vpon
Leuiticus.

e Epip. in his
3. booke of
Melchisader.

f Iusti. mart.
in his dialogue
cum Triph.

g Amb. in
his 2. booke
of Virgins.

h In his 5.
booke vpon
the 6. chap.
of Luke.

August in
his booke of
faith to Pe.

a The sacrifice that Malachie meant, is a deuout Prayer proceeding from a pure conscience.

b We make sacrifice vnto our God, for the safetie of our emperor with a pure prayer.

c It is a worke of sacrifice to preach the Gospell.

d All that are bathed with the holy oymment, are made priests, eue as Peter saith vnto the whole Church, You are the chosen stocke, and the kingly priesthood.

e Christ is our sacrifice, our Priest, our Quiler, God, Man, King, Bishop, Shep Lambe, made for our sakes, all in all.

f Elapas promisseth not the restoring of bloody sacrifices: but the true, and spirituall oblations of prailes, & thanksgiving.

g I may boldlie say, your hearts be Altars, vpon which hartes Christ is daily offered for the redemption of the body.

h All children of the church be priests.

i In those fleshy sacrifices, there was a figure of the flesh of Christ, which he would afterwarde offer for vs, and of the blood, which he would afterwarde shedde for the remission

remission of sinnes: but in this Sacrifice, there is a thanksgiving, & a remembrance of the flesh, which he hath already offered for vs: and of the blood, which hee being God, hath already shed for vs. In those sacrifices it was represented vnto vs vnder a figure, what thing should bee given vnto vs: but in this sacrifice is plainly set forth what things is already given for vs: In those sacrifices it is plainly preached vnto vs, that the same sonne of God hath already bene slaine for the wicked.

The flesh & blood of this sacrifice, before the coming of Christ, was promised by sacrifices of resemblance. The same in his passion, was given in truth, and indeede: but after his Ascension it is solemnized by a Sacrament of remembrance.

The thing that of all men is called a sacrifice, is a token, or a signe of the true sacrifice.

Therefore our Altar is in heauen, for thether our prayers & oblations are directed.

All be Priests, because they are the members of one Priest.

When we believe in Christ, even of the very remnants of our cogitation, Christ is sacrificed vnto vs every day.

Then is Christ slaine to euerie man;

¶ 1. 2

when

ter the Deacon. cha. 19.

In his 20
booke 21
cap. against
Fortunatus.

In his tenth
booke and 5
chap. of the
city of God.
In his 20
booke and 10
chap. of the
city of God.
Vpon the 78
Psalme.

Sacrifices of the

In his Qu.

upon the gos.
the 1 booke.

a In the be-
gin of his ex-
posit. upon the
Romans.

b In his 125
sermon of
Tyme.

Chris. in his
29 hom. upon
the Rom.

b In his 125
ser. of Tyme.

Chris. in his
29 hom. upon
the Rom.

In his third
booke against
the Iewes.

In his 18
hom. upon
2 Corin.

In his 3 ho.
upon 2 Cor.

a Ciprian
vocations
crismatin.

Hier. upon
the first of
Malachy.

In his booke
upon the 147

when he beleueth that Christ was slain.

a The sacrifice of our Lords passion, every
man then offereth for himselfe, when he is
confirmed in the faith of his passion.

b The Sacrifice of the new Testament
is, whē we offer up the Alters of our pure
harts, and cleane in the sight of the diuine
Majestie.

My whole Priesthoode is, to teach, and
to preach the Gospell, that is my oblation,
that is my sacrifice.

It is called a newe Sacrifice, because it
proceedeth from a new minde, and is offe-
red not by fire, and smoke: but by grace,
and by the Spirit of God.

In the holy mysteries, the Priest dis-
tinctly nothing from the people.

Euen thou in thy Baptisme art made
both a King, and a priest, and a Prophet.

a All that of Christ be called Christians,
offer up vnto God the daily sacrifice, being
ordained of God, Priestes of holines.

The Prophet Malachie meaneth here-
by, that the prayers of holy people should
be offered vnto God, not onely in Iewrie,
that was but one Province of the worlde:
but also in all places.

When wee heare the Worde of the
Lord, the flesh of Christ, and his blood is
poured

poured out into our cares.

A pure Sacrifice offered vnto mee in euerie place, not in the oblations of the old Testament: but in the holinesse of puritie of the Gospell.

Euerie holie man, hath in himselfe the Altar of God, which is faith.

All we are the princely and kingly kindred, that being baptized of Christ, are called Christians, by the name of Christ.

We sacrifice, and offer by vnto God, the remembrance of that great Sacrifice, vsing the holie mysteries, accordingly as Christ hath deliuered them, and giuing God thanks for our saluation.

We burne the incense of prayer, and we offer by the sacrifice, that is called pure, not by shedding of blood, but by pure and godly doings.

They shall offer vnto him reasonable and unbloody oblations, the Sacrifices of prayse.

We hauing left the grosse ministerie of the Jewes, haue a commaundement, to make a fine, chinne, and spirituall sacrifice. And therefore we offer vnto God all manner vertues, sayth, hope, charitie, as most sweete sauiours.

We make our sacrifices not by smoke,

Psalm.

In his second booke and 3 chap. vpon Zacharie.

Vpon the 26 Psalm.

Vpon Malach. chap. 1

Euseb. in his 1 booke and 10 chap. De monstra.

In his second booke De monstra.

Cirill in his 10 booke against Iulian

Sacrifices of the

*Christ. a-
gainst the
Jewes in his
3 oration.*

smell, and blood: but by the grace of the ho-
lie spirit, and hee that adoreth him, must a-
doze in spirit and truth.

*In the booke
of consecra-
tion the 2.
distincl. chap.
Hoc est.*

The Sacrifice that is wrought by the
hands of the Priest, is called the Passion,
the death, the crucifying of Christ: not in
deede, but by a misterie signifying.

*In the canti.
of the Masse
booke.* Remember, O Lord, thy servants, and
all them that stand about, for whom wee
offer vnto thee, or els, which doe offer vnto
thee, this sacrifice of prayles.

Chap. 48.

Princes ought to deale in matters
of Religion.

Deut. 13, 14

Thou shalt seeke & make search, and
enquire diligently and if it be true,
and the thing certaine, & such abho-
mination is wrought among you.

verse, 15.

Thou shalt slea the inhabitants of that
cittie with the edge of the sword: Destroy
it vterly, and all that is therein. &c.

Chap. 17, 18

And when he shall sitte vpon the throne
of his kingdome, then shall hee write him
this Lawe, repeated in a Booke by the
Priests of the Leuites.

verse, 19

And it shalbe with him, & he shall reade
therein all the daies of his life, that he may
learne

Princes ought to deale. &c: fol. 252

learne to feare the Lorde his God, and to keepe all the wordes of this Law, and these ordinances, for to doo them.

Also Iosua spake unto the Priests, saying, Take vp the Arke of the couenaunt, and go ouer before the people, and so they tooke vp the Arke of the Couenaunt, and went before the people. Iosua. 3. 6.

Then Iosua the Sonne of Nun called the Priestes, and sayde vnto them, Take vp the Arke of the Couenaunt, and let seauen Priestes beare seauen Trumpets of Rammes hornes before the Arke of the Lord. Chap. 6. 6.

The King also and his men went to Ierusalem vnto the Jebusites, the inhabitants of the Lande: who spake vnto Dauid, saying: Except thou take away the blinde and the lame, thou shalt not come in hither. 2 Sam. 5. 6.

And there they left their Images, and Dauid and his men burnt them. By blinde and lame is meant the Idols, so the godly called them.

And Dauid counselled with the Captaines of thousands, and of hundreds, and with all the gouernours.

And Dauid saide to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lorde our God, we will sende to and fro vnto our brethren that 1. Chro. 13. 3

Princes ought to deale

that are left in all the Land of Iſraell, (for with them are the Priuellies and the Leuites in their citties, & in their Suburbs) that they may aſſemble themſelues vnto vs.

verſe. 3.

And wee will bring againe the Arke of our God to vs: for we fought not vnto it in the dayes of Saule.

Chap. 15. 1.

And Dauid made him a houſe in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a Tent.

verſe. 11.

And Dauid called Zadocke & Abiyther the Priuellies, and of the Leuites. &c.

verſe. 21.

And hee ſayde vnto them: We are the cheefe fathers of the Leuite, ſanctifie your ſelues, & your brethren, and bring vp the Arke of the Lord God of Iſraell vnto the place that I haue prepared for it.

verſe. 26.

And Dauid ſpake vnto the chiefe of the Leuites, that they ſhould appoint certaine of their brethren to ſing with instruments of Muſique, with Organs, and Harpes, and Cymbales, that they might make a ſound, & liſt vp their voices with joy.

Chap. 16. 4.

And hee appointed certaine of the Leuites to miniſter before the Arke of the Lord, and to rehearſe, and to thanke and praife the Lord God of Iſraell.

And

in matters of Religion.

fol. 253^r

And he set courses of the priests to their offices, according to the order of David his Father, and the Levites in their watches, for to praise and minister before the Priests every day, & the Porters by their courses at every gate.

2, Chro. 2,

verse, 14.

And they declined not from the commandment of the King, concerning the Priests and the Levites touching all things.

verse, 15.

And Jehosaphat lift up his heart unto the waves of the Lord, and hee tooke away moreouer the high places, and the Groves out of Judah.

Chap. 17, 6.

And in the third yeere of his raigue, hee sent his Princes Benhal, & Obadiah, and Zachariah, and Nathaniel, and Mychaah, that they shoulde teach in the Cities of Judah.

verse, 7.

And with them Levites, Shemaiah, and Nathaniah, and Zebadiah, and Asahel, &c.

verse, 8.

And with them Elishama, and Ichoram, Priest.

And they taught in Judah, and had the booke of the lawe of the Lord with them, and went about through all the Cities of Judah, and taught the people.

verse, 6.

Moreouer, in Ierusalem did Jehosaphat set Levites, & the Priests, & of the chiefe of

Chap. 19, 8.

Princes ought to deale

of the families of Israel, for the iudgment
and cause of the Lord.

Chap. 10. 3. And Jeholaphat feared, and set himselfe
to seeke the Lord, and proclaimed a fast
throughout all Iudah.

1. Reg. 2. 35. And the King set Zadock the Priest in
the roome of Abiathar.

Chap. 5. 5. Behold I purpose to build an house vn-
to the name of the Lord my God, &c.

2. Reg. 18. And Hezekiah tooke away the huge
places, and brake the Images, & cut down
the Groves, and brake in peeces the bra-
zen Serpent that Moises had made: For
vntill those dayes the children of Israel
did burne Incence to it, and hee called it
Nehushtan,
is a peece of
brasse, thus
he called it
in contempt.

Chap. 23. 4. The King Iosiah commanded Hilkiah
the high Priest, and the Priests of the se-
cond order, and the keepers of the dome, to
bring out of the Temple of the Lord all
the vessels that were made for Baal, & for
the Grove, and for all the host of heauen:
he burnt them without Ierusalem.

verse. 21. He brake the Images in peeces, and cut
downe the Groves, and filled their places
with the bones of men.

Then the King commanded all the
people, saying: Keepe the Passouer vnto
the Lord your God, as it is written in the
booke

spoke of the couenaunt.

And Hezechiah opened the doores of the house of the Lord, in the first peere, and in the first month of his raigne, and repaired them. 2, Cor, 16, 3

And hee said vnto them, Heare mee, ye Leuites, sanctifie now your selues, and sanctifie the house of the lord God of your Fathers, and carry forth the filchines out of the Sanctuary. verse, 5.

And they gathered theyr brethren, and sanctified themselves, and came according to the commaundement of the King, and by the wordes of the Lord, for to cleanse the house of the Lord. verse, 15.

Then they went in to Hezechiah the King, and said, Wee haue cleansed all the house of the Lord, and the Altar of burnt offering, with all the vessels thereof, and the shew bread Table, with all the vessels thereof. verse, 18.

And Hezechiah sent to all Israell, and Iudah, and also wrote letters to Ephraim, and Manasseh, that they should come to the House of the Lord at Ierusalem, to keepe the Passouer vnto the Lord GOD of Israell. Chap, 30, 1.

And the King and his Princes, & all the congregation had taken counsell in Ierusalem. verse, 1.

Princes ought to deale

salem to keepe the Passouer in the seconde moneth.

Psal, 2, 10, Bee wise nowte therefore ye Kings : be learned ye Judges of the earth.

Elsay, 9, 13 Kings shall be thy nursing Fathers, and Quenes shall be thy Nurses.

Mat, 22, 21, Giue to Cesar, the things which are Cessars, and giue vnto God, those things which are Gods.

Ioh, 10, 34 Iesus answered them, is it not written in your law, I said ye are Gods :

Rom, 13, 1, Let every soule be subiect vnto the higher powers, for there is no power but of God : and the powers that be, are ordained of God.

1, Tim, 1, 2, I exhort therefore, that first of all supplications, prayers, intercessions, and giuing of thanks be made for all men.

verse, 2, For Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life in all godlines, and honestie.

1, Pet, 2, 13 Submit your selues vnto all publique government, for the Lords sake, whether it be vnto the King, as vnto the Superior.

verse, 14, Obey vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for praise of them that do well.

The Doctours.

WE are met together at Aquileia, by the commaundement of the Empe-
Amb. of the Coun. of Aquileia.

our.
 We honour the Emperours maiestie, as a man next vnto God. For so is the Emperour greater then all men, while hee is lesse then onely the true God.
Tertul. to Scapulas.

When the Emperour holdeth the truth, and by force of the same truth giueth out lawes & proclamations against error, whoe soeuer despiseth the same, procureth iudgement against himselfe, for he shal be punished before men, and before God hee shall haue no face, that refused to doe that thing that the truth it selfe, through the heart of the Prince hath commaunded.
August. in his 116 Epi. to Donatus.

Is it not lawfull for the Emperour, or his Deputy, to giue sentence in a matter of Religion? Wherefore then went your Embassadors to the Emperour? Why made they him the iudge of their cause?
In his 1 book against the Epist. of Permenian.

Kings in the world serue Christ, in that they make lawes for Christ.
In his 48 Epistle.

How doe the kings serue the Lord with reuerence: but in forbidding and punishing with a religious seueritie, such things as are done against the Lords commaund.
In his 50 Epistle to Bonifacius.

Princes ought to deale

maundements. For a King serueth one way in that he is a man, and another way, in that hee is a King. Because in respect that he is but a man, he serueth the Lord in living faithfully: but in that he is also a King, he serueth in making lawes of conuenient force, to commaund good things, and to forbid the contrary. So Cezchias serued God, in destroying the Temples of Idols, and those high places, which were builded contrary to the commaundement of God.

In this therefore Kings serue the Lord when they doe those thinges to serue him, which they could not doe, were they not Kings, &c. But after that this began to be fulfilled which is written, & all the Kings of the earth shall worship him, all the Nations shall serue him, what man being in his right wits, may say to Kings: Care not you, in your kingdoms, who defendeth or oppugne the Church of your Lord? Let it not appertaine, or be any part of your care, who is religious in your kingdom, or a wicked depauper of Religion. Now if the Christian Kings, and Emperours doe knowe that Nabuchadnezer made this decree against the blasphemers of God, surely they cast in their mindes, what

what they are bounde to decree in their kingdome, to wit, that the selfe same God, and his Sacraments, be not lightly set by and contemned.

I have already heretofore made it manifest, that it appertayneth to the Kings charge, that the Minuties should pacifie Gods wrath: which the Prophet had denounced vnto them. The kings which are of Christs Church, doe iudge most rightly that it appertaineth vnto their cure, that you (Donatists) rebel not without punishment against the same.

In his 2, book
& 26, Chap.
against the
Epi. of Gen-
dentius.

This will cause Princes to be blessed, if that they make their power which they haue a seruant vnto Gods Majesty, to enlarge most wide, his worship, seruice, and Religion.

In his 5, book
and 24, Cha.
of the City
of God.

That is, in this Kinges (as it is commended them of God) doe serue God, as Kinges, if in their kingdome, they commaund good, and forbid euill thinges, not onely those thinges which pertaine to humane society, or ciuill order: but also to Gods Religion.

In his 3, book
and 51, Cha.
against Cres-
censius.

The Emperors Whits caused the Bishopps, as wel of the East, as of the West, to draw to Rome.

Hier. in Epist.
Paule.

Chriso. in his
Epist. to In-
nocentius.

We went in, and humbly besought the most

Princes ought to deale

Ciril in his

17, Epist. &

5, Tome to

Theodosius.

most christian Prince, to call a counsaile.

The suretie of our common Weale, dependeth upon Gods Religion, & there is greater kindred and societie betwixt these twayne, for they cleave together, and the one groweth with the encrease of the other, in such sort, that true Religion, holpen with the endeavour of Justice, and the Common Weale, holpen of them both, flourisheth. Seeing therefore, that we are constituted of God to be the kings, and are the knitting together, or ioynture of godlines, and prosperitie in the subjects, we keepe the society of these twaine neuer to be sundered, and so farre forth as by our foresight, wee procure peace vnto our Subjects, we minister vnto the augmenting of the Common Weale: but as we might say being seruants to our subjects in all things, that they may liue godly, and bee of a religious conuerlation, as it becommeth godly ones, wee garnish the common Weale with honour, hauing care, as it is conuenient for them both, for it cannot bee that diligently providing for the one, we should not care in like sort also for the other.

But wee trauell earnestly in this thing aboute the rest, that the Ecclesiasticall estate,

estate may remaine sure, both in such sorte as is seemely for Gods honour, and fit for our times, that it may continue in tranquillity by common consent, without variance, that it may be quiet through agreement in Ecclesiastical matters, that the godly Religion may bee preserved unreprouneable, and that the life of such as are chosen into the Cleargie, & the great Priesthood may be cleare from all fault.

This is a cōpy of the Emperors writ, whereby he commaundeth a counsaile to be kept in Rome.

But Julius (pope) excused his absence because of his age, (before the Emperors.)

Constantine saith, if the Bishop moue trouble, by my hand hee shall be punished, for my hand, is the hand of gods minister.

If we haue (saith Constantine, writing to the Richomeptans) chaste Bishops, of right opinion, of courteous behaviour, we reioyce, but if any be inflamed to continue the memory of those pestilent heresies, his fowle hardie presumption shall forthwith be corrected, and kept under my correction, which am Gods minister.

Constantine gaue also Injunctions, to the chiefe ministers of the Churches, that they should make speciall supplication to

¶ k.

God

Theodoretus

in in his 5.

Booke and 9.

Chap.

In his 1. booke

and 17. chap.

In his 20.

chap. of the

same booke.

In the 19.

chap. of the

same booke.

Princes ought to deale

God for him. He inioyned all his subiects that they should keepe holie certaine daies dedicated to Christ: and the Saturday, he gaue a law vnto the Rulers of the Nations, that they shoulde celebrate the Sunday in like sorte, after the appointment of the Emperour. &c.

*Socrates in
his 5. booke
in proemio.*

We haue also heerein comprised the Emperours liues, for that, sithence the Emperours were Christened, the affaires of the Church haue hanged of them. And the greatest Counsailes, both haue bene and are kept by their affaires.

*In his first
booke and 9.
chap. of Co-
stantine.*

I caused a great company of Bishops to come to Nice: with who together I toke in hand the examination of the truth, being my selfe one of you, and much desiring to be therein your fellow seruant.

*Isidor. in his
booke of the
authority &
care of kings.*

They which being within the Church, offended against Faith and discipline, let them be feared with the rigor of Princes, and let the principall power lay that discipline, which the humilitie of the Church, is not able to execute vppon the neckes of the prowde.

*Zozom in his
first booke &
17 chap.*

The Emperour Constantinus sent out his Letters, vnto all his Rulers of the Churches, that they shoulde all meete at Nice vpon a day: vnto the Bishops of the

Apo

in matters of Religion.

fol. 258:

Apostolique Sees: vnto Macarius the
Bishop of Ierusalem: and vnto Iulius
the Bishop of Rome. &c.

The Emperour Constantine comman- *In his fourth*
ded, that ten Bishops of the East, and ten *Booke & 16*
of the West, should be chosen by the coun- *Chapter.*
saile, that his Maestie might consider,
whether they were agreed, according to
the Scriptures, and that he might further
determine, and conclude, what were be-
fore best to be done.

Constantine the Emperour, was a most *Euseb. of the*
cleare preacher of God, and as it were, the *life of Con-*
lauiour, and Phisition of soules. *stantine.*

The Emperour, as hating inkindled *Orati. I.*
a great flame, lookte well about him with *In his third*
his princely eye, that no priuite remnants *Orat.*
of errours should rest behind.

Pea, he himselte, with his publike pro- *In his third*
clamations, did exhort and alure his sub- *booke of the*
jects to the Christian faith, hee caused the *life of Con-*
Idolatrous Religion to be suppressed and *stantine.*
utterlie banished, and the true knowledge
and Religion of Christ, to be brought in
and planted among his people.

Hee made many wholesome lawes; and *In his second*
godly institutions, wherewith he restray- *Booke.*
ned the people, with threatnes, forbidding
them the sacrificing to Idols: to sake at-

Princes ought to deale

ter the deuillish and superstitious soothsay-
ings, to set vp Images, that they shoul
not make any priuie Sacrifice: and to be
short, he reformed all manner of abuses a-
bout Gods seruice, and prouided that the
Churches should be fed with Gods word.

4. Booke.

In his third
booke.

I haue iudged (saith Constantine) this
ought before all other thinges, to bee the
ende and endeuor or purpose wherunto I
should adresse my power & authoritie in
gouernment, that the vnitie of saych, pure
loue, and agreement of Religion, toward
the almighty God, might be kept & main-
tained amongst all Congregations of the
Catholique Church.

Niceph. in his
preface to E-
manuell the
Emperor.

Your Maiestie is the captaine of the pro-
fession of our faith: your Maiestie hath re-
stored the catholique & vniuersall Church
your Maiestie hath reformed the Temple
of God from Merchants, & exchangers of
the heauenly doctrine, & from Heretiques
by the word of truth.

Theophilat.
vpon the 13,
to the Rom.

Paule teacheth all men, whether he be
Priest, Donke, or Apostle, that they sub-
mit themselues to Princes.

Carol. Mag.
in his 6 booke
& 162 chap.

Carolus Magnus commandeth, that no
thing should be read openly in the church,
sauiug onely the Canonicaill bookes of the
holy Scriptures, & that the faithful people
should

should receiue the holie Communion eue-
rye Sondag.

Justinian the Emperour commaunded, *Authenti-
ques consti.
Titul. 123*
that the Priest or Bishop, in pronouncing
the publique prayers, and in the ministra-
tion of the Sacraments, lyft vp his voyce,
and speake aloud, that the people may
say, Amen. And be stirred to more deuo-
tion. And let the priestes understaund, that
if they neglect any of these thinges, they
shall make answer befoze God, and yet we
our selues understanding thereof, will not
passe it ouer, nor leaue it unpunished.

Wee commaund, saith Justinian, the *Authen. co.
2. Titul. 15*
most holie Archbishops and Patriarkes of
Rome, of Constantinople, of Alexandria,
of Antioch, and of Ierusalem. &c.

Justinian commaundeth that al Monks, *Authen. Ti-
tul. 133.*
eyther be driuen to study the Scriptures,
or else be forced to bodily labour.

Take sute with all discretion and hum- *Leo Posa in
his 23 Epif.
to the clergie
and all the
people of
Constanti-
The counsell
of Chalcedon
the 1 act. &
48 page.*
ble prayer, that our most gracious Empe-
rour woulde vouchsafe to graunt our re-
questes, in that we haue desired a generall
Counsaile.

By order of the same writ, our most holy
Pope Leo, Ruler of the church of Rome,
was called to the Councell, by the most
godlie, and most Christian Emperour.

Princes ought to deale

Pope Leo vn
90 Theodo.
the Emp. in
his 24 Epist.

Councell of
Chalcedon,
the 3 act.
page 804
Cōsil. Tom.
2 of the life
of Vigilius.

Fran. Zaba-
bella, de Sche-
mate, et con-
silio.

Eneas Sil.
of the coun-
cell of Basill
in his first
Booke.

All our Churches, and all our priestes,
most humbly beseech your Maiestie, with
sobbes and teares, that you will command
a generall Councell to bee holden within
Italie.

Martinus the Emperour said: We con-
firme the reuerend Councell, by the holie
Edict of our Maiestie.

The Emperour Iustinian, demanded
of his Captaine Belisarius, howe hee had
done with the Romaines: and hee answe-
red, that he had deposed Pope Siluerius,
and placed Vigilius in his steed: vpon his
answer, both the Emperour, and the Em-
presse gaue him thanks.

The Pope in any notorious crime, may
be accused before the Emperour: and the
Emperour may require the Pope to yeeld
a reckening of his faith.

By these authorities they thinke them-
selues armed, that say, no Councell may be
holden without the consent of the Pope:
Whose iudgement if it should stande, as
they would haue it, would operate with it
the decay & ruine of the Church, for what
remedie were there then, if the Pope him-
selfe were vicious, destroyed soules, over-
throwe the people with euill examples,
taught doctrine contrary to the faith, and
filled

filled his subiects full of Heresie: shoulde we suffer all to goe to the Deuill: Verily, when I read the olde Stories, and consider the Actes of the Apostles, I finde no such order in these dayes, that onelie the Pope should summon Councils, and afterwarde, in the time of Constantine the great, and of other Emperours, when Councilles should be called, there was no great account to bee made of the Popes consent.

In the olde Law, the Bishops that appointed the Kings, out of doubt were subiects vnto the Kings.

To say, that the Prince can not eyther make, or vse his Lawes, befoze the Pope haue allowed them, it is plainely false.

Pope Bonifacius the third: obtained of the Emperour Phocas, that the Church of Rome, should be the head of all churches, whereof we may in like case gather an argument, that it belongeth to y^e Emperour, to translate the Primacie of the Church, and to take order for the churches.

Let euery soule be subiect to the higher powers: if euery soule, then is your soule subiect, as well as others, for yet who hath excepted you from the generalitie?

Yes that would except you from the obedience

Herneus of
the authority
of the Pope.
18. chap.

In the 17.
Chap.

In the 23.

Chap.

In the 23.

Chap.

Bernard in
his 12. Epist.
to the Arch-
bishop of Sy-
nonensis.

Princes ought to deale

dience of the Prince, seeke to deceiue you, giue no eare to their counsellis. For notwithstanding, they be Christians, yet they thinke it a shame, either to followe Christes deedes, or to obey Christes wordes.

They vse to say vnto you, O Sir, maintaine the honour of your See. &c. Are you not so good as your predecessours? if your See be not aduanced by you, yet let it not be abused by you. Thus say they, but Christ hath both taught vs, and wrought far otherwise. For he saith: Giue to Cesar, that belongeth to Cesar, and giue to God, that belongeth to God.

*Polihronicon
Fabian.*

The popes Legate came into England and made a Counsell, by the assent of King William the conquerour.

And in the Counsell at Winchester, were put downe many Bishops, Abbates, and Priours, by the meanes and procurement of the King.

The King gaue to Lanfranke, the Archbishopricke of Canterburie, and on our Ladie day the Assumption, made him Archbishoppe. On Whitsunday, he gaue the Archbishopricke of Dorke, vnto Thomas, a Canon of Bayon.

Within a while, strife and contention fell betwene King William & Anselme,
for

for Anselme might not call his Sinde, nor correct the Bishops, but as the king wold: the King also challenged the inuesture of Bishops. This King forbad the paying of any mony or tribute to Rome.

The Spirituality condescended, that the Kings Officers should punish Priests for whoredom. In the which counsell also the king provided many things to be enacted, which should greatly helpe to leade a godly and blessed life.

The Counsell at London, vnder Henriche. I, Fabian, Polidorus.

At which Counsel the King called thither, so well the chiefe of the Cleargie, as the people, and sware them vnto him, and vnto VWilliam his Sonne. And not onely the King did make Bishops and Abbats, (which bee called holy Rites, Lawes of Religion, & Church ceremonies) but also the Princes of euery Nation, began euery where to claim his right vnto themselves, of naming and denouncing of Bishops the which to this day they hold fast with tooth and naile.

The Counsell at Salisbury Naclerus Polidorus. Abbas Præspersen.

Henry the second, made Thomas Becket Archbishop of Canterbury, who thereat was sworne to the King, and to his lawes, and to his Sonne.

Henry 2, Math. Paris. Polichron.

In the ninth yere of his raigne, he called a Parliament at Northampton, where he refoꝝ.

Anno. 9, Henry.

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reformed many priuiledges that the Clergie had (although Thomas Becket, like a periered papisttically traytor resisted him.

Anno 17,
Henrici.
Fabian.

In the scauenteene yere of his raigne, hee made a iourney into Ireland, where, with great trauaile, he subdued the Irish: he reformed church matters there, as that of the ruling and ordering of the Church by the Curates, howe they should order their seruice, & minister the Sacraments, as it was in England. Howe the people should behaue themselves towards their Curates: howe they shoulde pay their tithes, and make their Testaments.

Edward the
first, Poli-
chronicon,
Fabian, Po-
lidorus.

He made the statute of Northampton, so p after that time, no man should giue, neither sell, nor bequeath, neither change, neither buy tithes, assigne lands, tenements, neyther rentes, to any man of Religion, without the Kinges leaue.

Richard the
2, Polidorus.

Called a counsel at Westminster, where in was thought good to the King, and the Princes, for the wealth of the Realme of England, that a part of the Popes authority, should be bounded within the limites of the Ocean Sea: wherefore it was decreed, that hereafter it should be lawful to no man, to try any cause before the Bishop of Rome, nor that any man, be pub-
lique.

liquesly pronounced wicked, or enemy of Religion, that is to wit, as the common people terme it, be excommunicate by the Popes authoritie: Nor that if any man haue any such commandement from him, they execute the same, vpon paine to forfeite all their goods, and to be cast into perpetuall prison.

Made Lawes, that there should be no Merchandize, no hunting, no worldly business doone vppon the Sabaoth day. And that every man should communicate, at the least, thrice in the yere. Also, if any woman committed adultery, her nose and eares should be cut off.

Made Lawes, that the Tithes should be kept holy, from nine a clocke at night, on the Saterday, vntil the day light of the Monday next following.

Gathered a Councell at London, about Easter, at which Odo and VVolston the Archbishoppe were present, where he made Lawes, that whosoever committed whoredome with a Nunne, should die as a murtherer. And all the periurers, should be seperated from the company of God forever.

Made a Lawe, that if any Seruaunt should worke vppon the Sunday, by his maisters

Princes ought to deale

maisters commandement, should be made free. Also that children should be baptized within thirty nightes, vnder paine of 30 s. Also if any did fight in the Church, hee should pay sixe pound.

*Aluredus
King.*

Made Lawes, that if any forsooke his faith, he should die. And if any Minister should deny Baptisme, to any that neede thereof, he should die for it.

*Henry 5
King.*

Made a Lawe, that if any within his Pallace, did sweare, he should be taxed. If he were a Duke, he should pay li. s. to the helpe of the poore: If he were a Lord xx. s. If hee were a Knight, x. s. If hee were a Peoman xl. pence. If hee were a Lacky, or a slaue, to be whipt.

*Ercombert
King of Kent
Fox.*

First commaunded Lent to be fasted in all his Dominions.

*Ethelbaldus
king of Mer-
cia, Foxe.*

Hee made a Lawe, that all Churches should be free from all exactions, and publique charges.

*Elutherius
Pope, wrote
to Lucius
King.*

Let the secular Princes know, that they ought to giue an account to God for the Church, which they haue receaued of God to be defended.

*In his aunci-
ent records of
London, re-
maining in
the Guild
Hall.*

We haue required of vs (saith Elutherius Pope, to King Lucius) to send the Romaine and Emperiall Lawes vnto you, to vse the same in your Realme of England:
we

we may alwaies reiect the lawes of Rome,
and the lawes of the Emperour: but so can
we not the Law of God: for yee haue re-
ceaued (through the mercie of God) the
lawe & faith of Christ into your kingdome:
you haue both testaments in your Realm,
take out of them by the grace of God, and
advice of your subiects, a lawe, and by that
lawe, through Gods sufferance, rule your
Realme: but be you Gods Clcar in that
kingdome.

David is set before all (in the Genealo- *Hugo Card-*
gie of Christ) for that the dignity of a king *nalis, upon*
is chiefe, and greatest. *the 1. Chap.*
of Mathew.

Chap. 49.

The Pope is Antechrist.

If any shall say vnto you, loe, heere is *Mat, 24, 23.*
Christ, or there, beleue it not.

For there shall arise false Christs, *verse 24,*
and false prophets, and shal shew great
signes and wonders, so that if it were pos-
sible, they should deceaue the very elect.

Babes, it is the last time, and as ye haue *1, Ioh, 2, 18*
heard, that Antechrist shal come, euen now
there are many Antechrists, whereby wee
know that it is the last time.

Who is a lier, but he that denieth Iesus *verse 22*
is Christ: the same is the Antechrist that
denieth

The Pope is Antechrist.

denieth the Father and the Sonne.

Chap. 4, 3,

But this is the Spirit of Antechrist, of whom ye haue heard, how that he should come, and now already he is in the world.

1, Iohn, 1, 7

For many deceauers are entred into the world, which confesse not that Iesus christ is come in the flesh, he that is such a one, is a deceauer, and an Antechrist.

1, Thes. 1, 3

Let no man deceaue you by any means: for that day shall not come, except there come a departing first, & that, that man of sin be disclosed, even the Son of perdition.

verse, 4.

Which is an aduersary, and exalted himselfe against all that is called God, or that is worshipped, so that he sit as God in the Temple of God, shewing himselfe that hee is God.

The Doctors.

Irenaeus in
his 5 Booke
last Chap.
saue one.

Antechrist, notwithstanding, he be but a slaue, yet he will be worshipped as if he were God, and published and proclaimed as a King.

Greg. Nazianzenus in
Ezechiel.

Antechrist shall come in the desolation of the world: for he is the abomination of desolation.

Anselmus in
the 2 Thes. 2.

Antechrist shall faine himselfe to be holie, that hee may deceaue men, vnder the colour of holinesse. Yea, and hee shall call himselfe God, and shall cause himselfe to be

The Pope is Antechrist: fol. 264.

be worshipped: and shal promise the kingdome of heauen.

The abhominacion of desolacion, is the cursed comming of Antechrist.

Amb. in his

10, Booke,

21, Cha. vpon

on Luke.

Aug. in the

9, Psal.

For that we beleue that Antechrist shal come vnto such a height of vaine glory, it shall be lawfull for him to do such things, both towarde all men, and also towarde the Saints of god, that many weake men shall thinke, God hath forsaken the care of the world.

Antechrist shall cause all Religion, to be subject to his power.

Hierom to

Algesia.

By the abhominacion of desolacion; we may vnderstande any manner of peruerse and false doctrine.

In his Booke

vpon the 24,

of Math.

The abhominacion of desolacion, shall stand in the Church, vntill the consummacion, or ende of time, and shew himselfe as God.

When yee shall see the abhominacion of desolacion, standing in the holy place: Christ spake these wordes of the time of Antechrist.

Hillary in

Math. 25,

Canon.

One thing I read you: Beware of Antechrist, for it is not well, that wee should be thus in Loue with walles: It is not well, that ye should honour the Church in houses, & buildings. Is there any doubt: but

In his Booke

ag. iust. Aug.

centius.

The Pope is Antechrist.

but Antechrist shall sit in the same.

Greg. in his
4. Booke and
38. Epist.
In his 6. booke
30. Epist.

Hee is Antechrist that shall claime to be
called the vniuersall Bishop: & shall haue
a gard of Priests to attend vpon him.

I speake it boldly, whosoever calleth
himselfe the vniuersall Priest, or desireth
so to be called in the pride of his hart, hee is
the fore-runner of Antechrist.

In his 34.
Epistle.

By this pride of his, what thing else is
signified, but that the time of Antechrist is
euen at hand?

In his 25.
Booke vpon
the 34. & 14
Cha. of Iob.
Christ in his
49. Hom. of
the perfect
worke.

Whereas he is a damned man, & not a
spirit, liuing, he faineth himselfe to be god.

In his 4. bo.
vpon the 2.
thes. 2. Cha.

This Antechrist, is called the abhorrina-
tion of desolation: for that he shall raise the
soules of many Christians to bee desolate
and forsaken of God.

Eusebius in
his 7. Booke
of prepara-
tion.
Ber. in his 25
Epistle.

As long as the Emperour shall be had
in ayme, no man shall straight way submit
himselfe to Antechrist: but after that the
Emperour shall be dissolued, Antechrist shall
inuaide the state of the Empire, standing
bold, and shall labour to pull vnto himselfe
the Empire, both man and God.

This is a token that they hate God, for
that they will haue themselves called by
the name of God.

That beast that is spoken of in the booke
of Revelations, vnto which beast is giuen
a mouth

a mouth to speak blasphemies, and to keep warre against the Saints of God, is now gotten into Peters chappe, as a Lyon prepared to his pray.

What thinke you, reuerend Fathers, of this man (the Pope) sitting on high in his throne, glittering in Purple, and cloath of gold: what thinke you him to be? Verily if he be voyde of charitie, & be blown vp, & advanced only with knowledge, then is he Antechrist, sitting in the temple of God, & shewing out himselfe as if he were a God.

*Arnulph. in
the councill
of Rhemes, a-
mong the
workes of
Bernard.*

They haue brought to passe, that godlines is turned into hypocrisie, and that the sauour of life is turned into the sauour of death. Would God they were not gone wholie with generall consent from Religion to superstition: from faith, to infidelitie: from Christ, to Antechrist: from God to perjurie, saying, with wicked heart, and filthy mouth. There is no God, neyther hath there bene this great while any Pastor, or pope, that regarded these things. For they all sought their owne, and not so much as one of them sought for the things that pertaine of Iesus Christ.

*Coruelius
Biscontio, in
the chap. of
Trident.*

Antechriste is long sithence borne in Rome, and yet shall be higher aduanced in the Apostolique See.

*Ioachim
Abbat.*

Against Vsurie.

Franciscus in
the councell
at Reinspurg
Petarcha in
his 20. Epist.

Baptista.

Martmanni,

Hildebrand pope, vnder a cullour of holli-
nes, hath laid y foundation for Antechrist.
Rome, the whoze of Babilon, is the mo-
ther of al Idolatry & fornication, the sanc-
tuary of heresie, and the schoule of errour.

All yee that would liue godlie, be pack-
ing fro Rome, for there all things else are
lawfull: but to be good it is not lawfull.

Chap. 50.

Against Vsurie, and Interest.

Exod. 22, 25

If thou lend money to my people, that
is, to the poore, with thee, thou shalt not
be as an Usurer vnto him yee shall not
oppresse him with vsurie.

Leuit. 25, 35

If thy brother be impouerished, & fallen
in decay with thee, thou shalt releue him.

verse. 16.

Thou shalt take no vsurie of him, nor
vantage, but thou shalt feare thy GOD:
that thy brother may liue with thee.

verse. 27.

Thou shalt not giue him thy money to
vsurie, nor lende him thy victuals for in-
crease.

Deut. 23, 19

Thou shalt not giue to vsurie to thy bro-
ther, as vsurie of money, vsurie of meate,
vsurie of anie that is put to vsurie.

verse. 20.

Unto a Stranger thou maest lende
vpon vsurie, but thou shalt not lend vpon
vsurie

vsurie unto thy brother, that the Lord thy God may blesse thee in all that thou settest thy hand too, in the Land whether thou goest to possesse it.

Those strangers saith S. Ambrose, were such as the Iewes might lawfully kill, and destroy.

* Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man servant, nor his Maide, nor his Oxe, nor his Ass, neither any thing that is thy neighbours.

* Exod. 20
verse, 17.

Now there was a great cry of the people, and of their wiues, against their Brethren the Iewes.

Nehe. 5, 1.

For there were that said, we, our sonnes and our daughters are many, therefore we take vp Coine, that we may eate and liue.

verse, 2.

And there were that said, we must gage our Landes, and our Vineyards, and our houses, and take vp Coine for the famine.

verse, 3.

There were also that said, we haue borrowed mony for the Kings tribute, vpon our Landes and our vineyards.

verse, 4.

And now our flesh is as the flesh of our brethren, and our sonnes as their sonnes: and loe, we bring into subiection our sons and our Daughters, as Seruaunts, and there be of our Daughters now in subiection, and there is no power in our handes: for other men haue our Landes, and our Vineyards.

verse, 5.

Against Vsurie.

verse, 6.

Then was I very angry, when I heard
their cry, and these words.

verse, 9.

I said also, that which ye doe is not good.
Dought ye not to walke in the feare of our
God, for the repproche of the Heathen our
enemies?

verse, 10.

For euen I, my brethren, & my seruants
doe lend the money & Corne: I pray you
let vs leaue of this vsurie and burthen.

verse, 11,

Restore I pray you vnto them this day
their lands, their vineyards, their Oliues
and their houses, & remit the hundred part
of the siluer, & the Corne, and of the wine,
and of the Oyle that ye exact of them.

verse 12,

Then saide they: Wee will restore it,
and will not require it of them: Wee will
doe as thou hast said.

Psalm, 51, 1,

Lord, who shall dwell in thy tabernacle?
who shall rest in thy holie mountaine?

verse, 5,

He that giueth not his money vnto vsury,
nor taketh reward against the innocent.

2 Pron. 28. 8

God wil take

away the

wicked Vsur

r. 7, and giue

his goods to

him that shal

bestow them

well.

* Exe. 18, 13

a He that increaseth his riches by vsurie
and Interest, gathereth them for him that
will be mercifull vnto the poore.

* He that hath giuen forth vpon vsurie,
or hath taken Increase, shall he liue? Hee
shall not liue, seeing he hath done all these
abomination, he shall die the death, and
his blood shall be vpon him.

In thee haue they taken gifts to shedde Chap. 22, 12
blood: thou hast taken vsurie, & the increse,
and thou hast defrauded thy neighbors by
extortion, and hath forgotten me, saith the
Lord God.

Whatsoever ye would that men should Math, 7, 12,
do to you, euen so do ye to them: for this
is the Law and the Prophets.

If ye lend to them, of whom ye hope to Luke, 6, 34
receiue, what thanke shal yee haue? For,
euen sinners lend to sinners, to receiue the
like.

Therefore, loue yee your enemies, and verse, 35.
do good & lend, looking for nothing again,
and your reward shall be great. And yee
shall be the children of the most high.

The Doctors.

Many flouting the precepts of the lawe, Ambrose
when they haue deliuered they mo. writing of
ney vnto Merchant men (or occupiers) do Naboth,
not exact vsurie in money, but in wares.

Therefore, let them heare what the law
sayth, Neither shalt thou take vsurie of
meates, nor of any other thing. So that a
dish of meate is vsurie: apparell is vsurie,
and whatsoever is aboue the principall, is
vsurie: Yea, whatsoever name thou giue
vnto it, it is vsurie.

Usury wil swallowe up all mens goods,
L. 1. 3. lands,

Against Vsurie.

*In his booke
vpon Tobie,
chap. 13.*

landes, and large patrimonie, as it were a Sea: and yet this sea of it selfe can neuer be filled. The seas, for the most part, are vsed for profit and gaine, but the Usurer no man can vse, but to his owne harme & hinderance. There is profite of manie things: but with the vsurer is shipwracke of all thinges.

*Amb. in his
booke of the
goodnes of
death.*

*In his booke
of Tobie, 1
chap. 15
Cicero.*

If any man take vsurie, he doth commit extortion, rauenine, and pillage, and shal not liue the life, that is, he ought to die.

As he vsurie of him only whom thou desirest to hurt, and with whom thou maist lawfully wage battaile.

A couetous Usurer doth nothing well, but when he dieth.

*Aug. writing
vpon the
35 Psalme.*

If thou sende for advantage to a man, (that is) thou ledest thy money to him, of whom thou hopest to receiue more then thou diddest deliuer, not money onely, but any thing more then thou diddest deliuer, whether it be wheate, or wine, or oyle, or any other thing, if thou lookest to receiue more then thou hast deliuered, thou art an Usurer, and in this not to be praysed, but dispraised.

*Also writing
on the
128 psalme*

The Usurer dareth speak on this sort: I haue none other thing whereby to liue. So may the theefe say, being taken in the deede

deede doing: or house robber, being found
breaking up the wall: or the bawde buy-
ing maidens for the stewes: And also the
witch & Sozcerer, may say so vnto mee in
the sale of their malicious inchantmentes,
So that when we shall forbid such things:
they all may aunswer, we haue not wher-
withall othertwise to liue, and find our sel-
ues, as though they were not woorthy to
be punished for it. For that they haue cho-
sen to liue by naughty meanes.

Some men thinke vsurie to be only in *Hierom.*
money, which thing the holy Scripture *his 6. Booke*
foresceing, dooth take the ruerplusse in all *upon Exech.*
thinges, so that thou shalt receiue no more
then thou diddest deliuer.

Others for money lent byon vsurie, do
vse to take gifts of diuers kindes, and doe
not vnderstand, that the Scriptures call
the same, vsurie, and ouerplusse.

Thise is nothing more filthier in thys *Chris. upon*
worlde, then vsurie, nothing crueller. Tru. *the first of*
lie, the vsurer doth increase his substance, *Math. in his*
by the hurt of another. Hee taketh or get. *5. Homely.*
teth his great gaines, by the misery of his
friende. Further, he doth desire the praise
of bountifulnesse, fearing least he shoulde
seeme vnnmercifull.

What is the excuse of many vsurers: I *In his 57.*
am *Homely.*

Against Vsurie,

am a Usurer (say they) but I haue bene-
uerie helpfull to the poore. These are good
words, but with such sacrifice the Lord is
not pleased. Noche not with the Law. It
is much better, not to giue to the poore, then
to giue after this manner.

Upon the 5.
Chap. of
Matthew.

The loan of money vpon vsurie, is like
the popson of an Aspe. Whosoever is
stricken, or stung of the Aspe, hee falleth
into a pleasant sweete sleepe, and so by the
sweetnes of that dead sleep, dyeth. For the
venemous popson disperleth into eue-
rie member.

So he that doth begin vnder vsury, thin-
keth for a time, that it is a great benefite
and profite, but vsurie runneth through all
his riches, and conuerteth all that he hath
into debt.

When soeuer thou borrowest vpon v-
surie, thou shalt neuer waxe rich, and thou
shalt be spotted from libertie.

As ill the
the 14. psal.

No man cureth one wound with another
wounde, neither healeth one euill with an-
other euill, neither he amendeth his
his pouertie and neede with vsurie.

Dogs in receiuing thinges, doe become
gentle: but as for Usurers, the more they
receiue, the more cruell they be.

What thing is vsury: A poison of a pa-
trimo:

trimony: what is such vsury as is permitted by law? A thiefe that before hand giueth warning what he minded to do.

Bern. in his
Treatise of
carefulness of
housekeeping.
Ber. upon the
Canticles, the
29. Sermon.

The Chariot of couetous vsury, is carried vpon foure wheeles of vices, that is, faint courage, vnnmercifulnes, contempt of God, and forgetfulness of death. Two horses draw it, that is, Hold fast, and Catch all. The Carter is called, Desire to haue, his whip hath two cordes, that is, Appetite to get, and Dread to forgoe. The owner of this Chariot, is the deuill.

Do any slavery, rather then sell thy Patrimony: but yet rather sell thy Patrimony, then borrow vpon vsury.

The counsell
of Elibarion.

If it be proued, that any lay man doe take vsury, and vpon correction, promisseth afterward neuer to exact any more, let him be pardoned. But if hee shall continue in the same iniquity & mischief, let him well vnderstand, that he shal be cast out, and excommunicated from the Church.

Vsury is, where more is required, then was deliuered, or giuen: as if thou deliuerest ten shillings, and seekest more. Or if thou deliuer a bushell of Wheate, and receauest aboue that, that is vsury.

In the Decrees, the 14. cause, and 34. quest. Cha. vsuria.

No Clarke shall take any more then he lendeth. If hee lend money: hee shall re-

In the same
place nullus.

cease

Against Vsurie.

receaue mony: the same that he gaue, he shal receaue, or what so euer other thing, as much as he gaue, he shall receaue.

*In the same
place, Chap.
Si quis.*

Whoso euer taketh vsurp, committeth robbery, he ought not to liue.

*In the same
place, Chap.
Quicumque.*

Whoso euer in the time of Haruest, do buy or prouid victuals, or wine, not for his necessity, but for couetousnes, and buyeth one bushell for two pence, and keepeth it vntill it be solde for foure pence and more. This, we say, is filthy game.

*Arist. in his
1. Booke of
common
weales.*

Vsurie is iustly to bee had in hatred, and contempt, for because it is vled as merchandize, or chaffer, and of that, that by nature bringeth forth no fruite, hee gathereth fruite. But money was made for the cause of exchange, one thing for an other. It is therefore greatly agaynst nature, to make money a merchandize, or chaffer.

*Cicero in his
2. Booke of
Offices.*

Cato was asked, what it was to lende vpon vsurie: he answered interrogatiue, lie! Quid hominem occidere. What is it to kill a man?

*De rebus gest.
Alphonso.*

Alphonso King of Aragon, was wont to say, vsury seemeth to me nothing else, then the death of life.

*Plato in his
5. Booke of
Laws.*

Hee that borroweth vpon vsurie, shall not be compelled to render againe, neither the

the vsury, neither the stocke.

Banished out of Sparta, all Usury, and taking of ouerplus for loue. *Lycurgus.*

Purged Asia of this wicked trade of Usurie, which was almost drowned ther- *Lucullus.*
in.

Cato saide, that Usurers are to be pu- *Cato.*
nished fourefold, therefore he dyaue them
out of Sicilia.

Agessilaus, Captaine of the Lacedemo- *Agessilaus.*
nians, perswaded Agis (who was King
before him of the same people) that all rec-
koning Bookes of the Usurers might bee
burnt. And so entring their houses, toke
they Bookes, and burnt them in the open
Market place, before the Usurers faces,
Agessilaus laughing at their sorrows, saide
That he neuer sawe, Pariorem ignem, a
more purer fire.

Claudius, and after him Vespasian, and *Claudius.*
after him Alexander Severus, made sharp *Vespasian.*
Lawes against Usurers, which were put *Alexander*
in execution with all diligence, and seue- *Severus.*
ritie.

An Usurer is worse then all sinners, *In a Booke*
Hee is worse then a theefe: a theefe rob- *called, Ser-*
beth but in the night, but the Usurer rob- *mones dis-*
beth day and night. *cipuli, in the*

He is worse then hell, for in hell only the *114. Serm.*
wicked

Against Vsurie;

wicked shall be punished: but the Usurer punisheth, and spoileth both good and bad, and spareth neither holy, nor unholy.

He is worse then a Jew, for one Jewe will not take vsurie of another: but the Usurer will take vsurie of his Christian brethren.

He is worse then death, for death killeth but the body, but the Usurer killeth body and soule.

He is worse then Judas, for Judas sold Christ but once for thirtie pence, but they sell Christ continuallie, as often as they take vsurie: Judas restored the money againe, but the Usurers neuer restore the money againe, that they vniuersally haue taken.

A Usurer is like a Pigge, for while hee liueth, hee is good & profitable for nothing, for hee will bee ever rooting vp the earth, running through, and tearing of hedges: Eating and deuouring vp good Corne, Beanes, and Peas, so likewise doth the wicked swinish Usurer whilst hee liueth: but when the Pig is dead, then there cometh profit by him to many: So the Usurer, when death taketh him, then the poore may haue some profit, &c.

A Usurer is like an Earthen bore, that is

*Benametur
in his Booke
the dyet of
health, the 6.
chapter.*

is close, with a hole in the upper part,
 wherein money is put, so that a man can
 not haue the money within, vntlesse the
 Boxe be broken: So likewise, a man can
 neuer haue any money out of the U-
 surers Bagges and Coffers,
 vntill Death breake
 his life. &c.
 (':')

Ecclesiasticus. 8. 9.

Goe not from the doctrine of the Elders:
 for they haue learned it of their Fathers,
 and of them thou shalt learne vnder-
 standing, and to make answer
 in the time of neede.

('.')



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FINIS

Omnia

As J. Langdon



